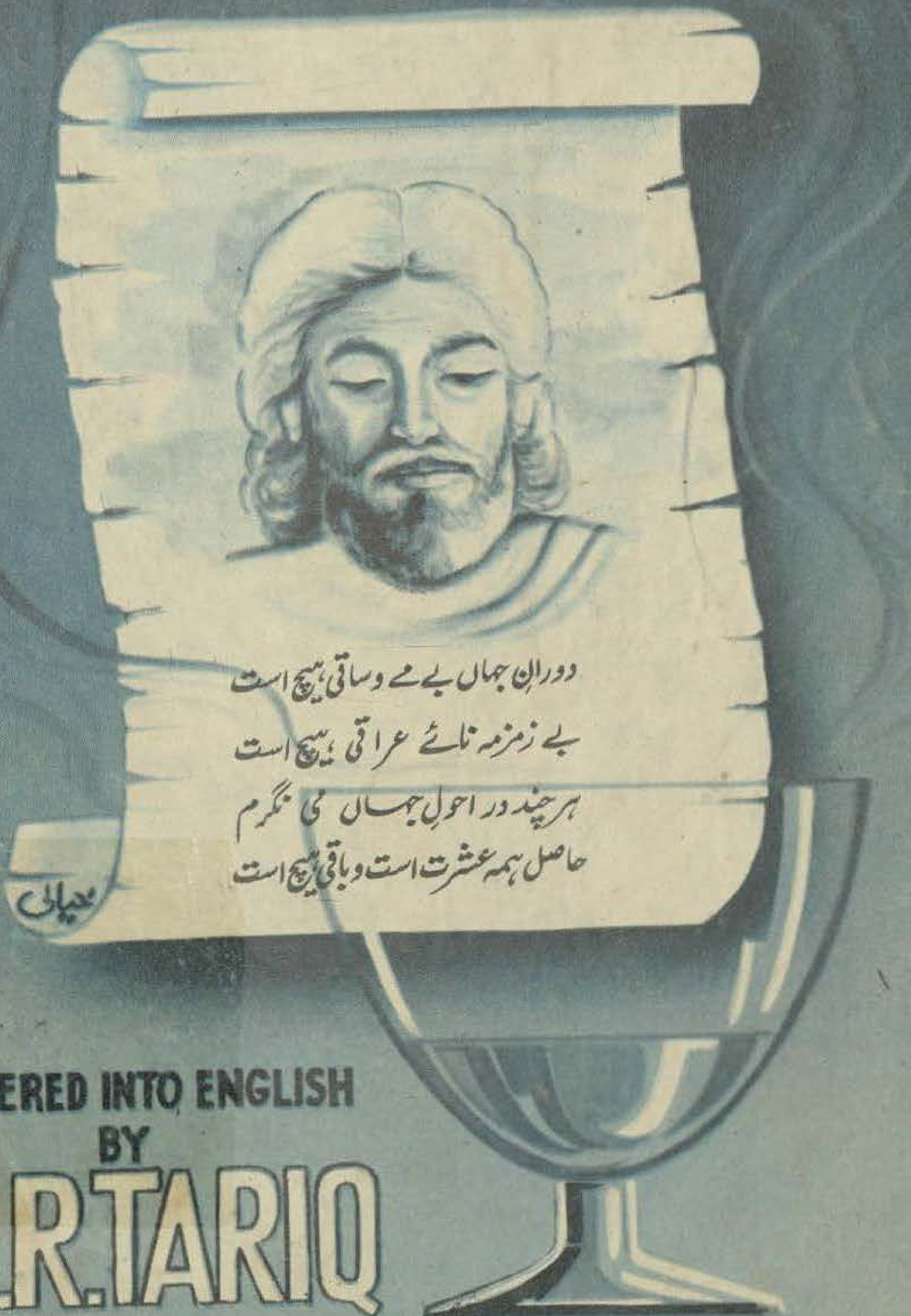
RUBAIYAT OF OMAR KHAYYAM



DERED INTO ENGLISH
BY
A.R.TARIQ

WISDOM OF THE EAST SERIES : I

RUBAIYAT
of
OMAR KHAYYAM

[*Thoroughly revised and enlarged*]

[redacted] *Rendered into English*

By

A. R. TARIQ

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To

All those intelligent readers
who have a refined taste for
good poetry, and can appre-
ciate its meanings !

"Poetry at its strongest, has the power to destroy this world to create a new !"

—Laurence binyon

Some people say that I am
A worshipper of *Wine* !
Others say that I am a Mystic
And my Sentiments and Thoughts
Are *Divine* !
Oh, don't look much
To my *outward* conduct,
For *inwardly* I am what I am,
And my Creed and Conviction
You can't *Define* !

—Omar Khayyam

OMAR KHAYYAM

(A Biographical-Sketch)

OMAR Khayyam was born at Naishapur in Khorassan in the latter half of Eleventh Century, C. E., and died within the First Quarter of Twelfth Century. The slender story of his life is curiously twined about that of two other very considerable Figures in their Time and Country. One of them tells the story of all Three. This was Nizam-ul-Mulk, the vizier of Alp Arslan the Son, and Malik Shah the grandson of Toghrul Beg the Tartar, who had wrested Persia from the feeble Successor of Mahmud the Great, and founded that Seljukian Dynasty, which finally roused Europe into the Crusades. This Nizam-ul-Mulk, in his "wasiyat" or Testament (which he wrote and left as a Memorial for future Statesmen), relates the following, as quoted in the "Calcutta Review" No. lix., from Mirkhond's "History of the Assassins" :

Omar's Boyhood :

"One of the greatest of the wise men of Khorassan was the Imam Mowaffak of Naisha-

pur, a man highly honoured and reverenced (may God rejoice his Soul). His illustrious years exceeded eighty-five, and it was the universal belief that every boy who read the Holy Quran, or studied the Traditions (Hadith) in his presence, would assuredly attain to honour, happiness and distinction. For this cause did my father send me from Tus to Naishapur with Abd-us-Samad, the Doctor of Law, that I might employ myself in study and learning under the guinance of that illustrious Teacher. Towards me he ever turned an eye of favour and kindness, and as his pupil I felt for him extreme affection and devotion, so that I passed four years in his service.

"When I first came there, I found two other pupils of mine own age newly arrived, viz., Hakim Omar Khayyam, and the ill-fated Hassan Ben Sabbah. Both of them were endowed with sharpness of wit and the highest intellectual powers ; and three formed a close friendship together. When the Imam rose from his Lectures they used to join me, and we repeated to each other the lessons we had from him.

The Vow :

"Now Omar was a native of Naishapur, while Hassan Ben Sabbah's father was one Ali, a man of austere life and practice, but heretical

in his Creed and Doctrine. One day Hassan said to me and to Khayyam : "It is a universal belief that the pupils of Imam Mowaffak will attain to great Fortune. Now, even if we *all* do not attain thereto, undoubtedly one of us will : What then shall be our mutual pledge and bond ?" We said : "Be it what you please !" "Well !" he said "Let us make a vow that to whomsoever this Fortune falls, he shall share it equally with the rest, and reserve no pre-eminence for himself." —"Be it so !" we both *replied*, and on those terms we mutually pledged our words. Years rolled on, and I went from Khorassan to Transxiana, and wandered to Ghazni and Kabul ; and when I returned, I was invested with office, and rose to be Administrator of Affairs, during the Sultanate of Sultan Alp Arslan."

Khayyam's Wish :

Mirkhond goes on to state that years passed by, and both the school mates of Nizam-ul-Mulk found him out, and claimed a share in his good Fortune, according to the school-day vow. The Vizier was very generous and kept his word. Hassan demanded an office in the Government, which the Sultan granted at the Vizier's request ; but discontented with a gradual rise, he plunged into the maze of

Julian, and approaches the accuracy of Gregorian style." He is also the author of some astronomical tables, entitled : "Ziji-Malikshahi," and the French have lately republished and translated an Arabic Treatise of his own Algebra.

His "Takhallus" :

His "*Takhallus*" or poetic name (khayyam) singnifies a Tent-maker, and he is said to have at one time exercised that trade, perhaps before Nizam-ul-Mulk's generosity raised him to independence. Many Persian Poets similarly derive their names from their occupations ; thus we have *Attar* (a druggist), *Assar* (an Oil-Presser) etc. Omar himself alludes to his poetic name and its significance in the following Quatrain :

خیّام کہ خیمہ ہائے حکمت می دوخت
در کورۂ غم فتاد و ناگاہ بسوخت
مقراضِ اجل طناب عمرش چو برید
دلّالِ قضا برایگانش بفروخت

"Khayyam, who stitched the Tents of wisdom, has fallen in grief's furnace, and suddenly burnt. The shears of Death have cut the tent-ropes of his life, and the Broker of Fate has sold him for nothing !"

His Prophecy :

"Nizami" was a great Poet and contemporary of Omar Khayyam. He states in his famous work "Chahar Maqala" :

"I visited Balakh in 506 A. H., and I was told that in those days Khayyam was putting up with Amir Abu Said. As I was very much impressed with his knowledge and Poetry, I had a keen desire to see him. During my conversation with him, he said "My tomb will be made at a spot, where the plants will shower their Flowers twice a year !" I was wonder-struck to hear these words, but I thought that such a great scholar couldn't speak nonsense. After few years, when I visited Naishapur, I was told to my great shock that Khayyam had died. Since I was his pupil, it was my moral and religious duty to visit his tomb, and say "Fatiha" for him. I found his tomb beside the wall of a garden and the plants of Apricot and Cuava showered their Flowers on it and it was almost hidden beneath them. There and then I remembered Khayyam's own words about this occasion, and my eyes shed tears !"

His Death :

The incident of his death tells us what a great lover of his Maker he was, and what a

firm spiritual link he had with Him. One day he was reading "Kitabush-Shifa" by Bu Ali Sina, and when he was about to read the Chapter of "Wahdat[1]" and "Kathrat[2]", he put a book-mark in it and stood up to say his aftersun-set Prayer. When he was in the obeisance, he addressed Allah in these words : "O Lord ! as far as possible, I have tried my utmost to realize Thee and Thy Attributes. Now I am ashamed of my past sins : forgive me with Thy boundless Mercy !" And there he breathed his last !

His Status as a Scholar :

In this age, Omar Khayyam is generally known as a Poet, and his Rubaiyat have taken the whole Europe by storm. But it is an undeniable fact that he was a great Thinker, a great Philosopher, and a great Astronomer too. He had an extensive Knowledge of Holy Quran and Hadith. Writes Jamaluddin Kafti about him in his "Tarikh-ul-Hukama[3]" :

"Omar Khayyam was the most distinguished Scholar in Khorassan. As a Philosopher,he was in no way less than Bu Ali Sina. He was a

1. That is, the Unity of God.
2. That is, the manifestation of God in the whole Universe.
3. "History of Philosophers".

Great Scnolar of Arabic, Persian, Islamic Jurisprudence, and Historv !"

His Works :

"Omar Khayyam's versatality in other directions was prodigious. He compiled the "Astronomical Tables", in accordance with which the Persian Calendar was performed during his lifetime. He wrote a Treatise on the Persian New Year Festival, in which he included a description of the properties of various wines, together with directions for preparing antidotes to avert any subsequent hang-over ! His other works, some written in Arabic and some in Persian, include : "A Treatise on Algebra"—"An Explanation of some difficult Problems of Euclid"—"The Indian method of extracting square and cube Roots"—"A Handbook on Natural Science"—"A Treatise on the Universe"—"The Creation, and man's duty towards God"—"A method of ascertaining the weight of metal in Gold Jewellery set with precious Stones"—"On the various climates of various Countries"—"Arabic Poems"—and a work on metaphysics entitled "A Garden of Hearts". In addition, Omar Khayyam wrote a number of books on Philosophy, which have not survived to the present day.

RUBAIYAT
of
OMAR KHAYYAM

(A Critical Survey)

AFTER a thorough study of Rubaiyat of Omar Khayyam, I have come to the conclusion that he is a great worshipper of Fine Arts, a great Mystic, a great Philosopher and a great Optimist. "Beauty" is the soul and spirit of Fine Arts, and in so many Quatrains he appreciates Beauty in most appropriate and emphatic words, paying fullest tribute to her. Moreover, as the Readers will observe in these Trauslations of his Rubaiyat, he seems to have incomparable craze for Music, Poetry, picturesque Landscapes, endless Greens, Roses, Springtime Blossoms, Songs, and the "Romantic Atmospher" beside a murmuring stream ! And what more and better items of "Fine Arts" could he or we have ?

I can also assuredly say that in spite of his being a great lover of Beauty and Fine Arts,

and the Bacchic[1] elements in his Verses, Khayyam was a great "Sufi" (Mystic), and so many Quatrains of his approve the truth of my statement.

Although his contemporaries found a great contrast between his anti-religious activities and his "Sufism", and raised objections against his attitude, yet he says in numerous Rubaiyat that the "Inner Condition" of his Spirt and Faith is quite different from his outwart conduct, and therefore, people should not be misled by this contradiction. For example :

گویند مرا کہ مے پرستم ہستم
گویند مرا عارف و مستم ہستم
در ظاہر من نگاہ بسار مکن
کاندر باطن چنانکہ ہستم ہستم

"Some people say that I am a worshipper of wine ; and some of them say that I am a Devotee of God, and am intoxicated with His Love. Oh, don't look much to my *external* conduct, for *internally* (by Faith and Conviction) *I am* what I am !"

---

1. Thoughts relating to Bacchus, the god of wine in Greek Mythology. He is essentially a god of the Vintage, and his festivities were held with unrestrained merriment at the time of the grape-gathering and straining off the Wine.

Anyhow, whenever a man having good knowledge of Persian Poetry, and a refined taste for Literature, will observe the very *spirit* of Khayyam's Poetry, he will certainly admit that he is much more a "Sufi" than being a Philosopher, a Mathematician, or an Astronomer. "Ma' rifat" (the realization of God and His Attributes) is the foundation stone of "Sufism", and how precisely says he on this subject :

روزے کہ جزائے ہر صفت خواہد بود
قدرِ تو بقدرِ معرفت خواہد بود
در حسنِ صفت کوش کہ در روزِ جزا
حشرِ تو بصورتِ صفت خواہد بود

"On the Day of Judgment, when people will be awarded according to their Virtues, your value will entirely rest on how much you realized your Maker and His Attributes. Therefore, now try your best to improve your Merits, so that your misdeeds may be truned into good deeds on the Day of Retribution !"

That is to say, one's Virtues will compensate for one's Vices, just as we are told in the Holy Quran :

"And those who repent (of sins), and believe, and do good deeds : these are the people

the Vices of whom Allah will change into Virtues ; and Allah is Forgiving, Merciful."

(25 : 70)

"Surely one's Virtues compensate for one's Vices !" (11 : 14)

گر از پئے شہوت و ہوا خواہی رفت
از من خبرے کہ بینوا خواہی رفت
بنگر چہ کسی و از کجا آمدۂ ؟
می داں کہ چہ می کنی، کجا خواہی رفت ؟

"If you will pass your life in following your passions and temptations, I assur you that you will carry nothing for your next life. Now think well as to what Person[1] you are, whence have you come here, what are you doing[2] now and finally whither shall y u go[3] !"

Now, please comtemplate how he instructs us with "Sincerity" and "Purity" which have always been the Principles of "Mysticism."

در صومعہ و مدرسہ و دیر و کنشت
ترسندۂ دوزخ است و جویائے بہشت
آں کس کہ ز اسرار خدا با خبر است
زیں تخم در اندرون دل ہیچ نہ کشت

1. That is, realize your "Self" and its inborn qualities.
2. i.e. How are your *Deeds !*
3. Since you have to be present before Allah for an account of your deeds, now faithfully obey His Commandments !

"In the Mosque, in the School[1], in the Temple, and in the Synagogue, there are people who fear Hell, and seek Paradise ; but he who knows the secrets of God, never sows such a seed in his heart (but worships Allah purely for His pleasure)."

No Sufi can ever live without "Wajd" (i e, Ecstasy), for it invigorates his Spirit, inspires his mind, nourishes his Heart, and brings him nearer to his real and immortal Beloved, that is, God. This "Wajd" may be caused by a Verse of the Holy Quran, by a Saying of the Holy Prophet, by a sentence of a Saint or a Mystic, or by a Poem of this nature. Amongst the mystic Poets and Writers, Maulana Rum in his famous "Mathnavi" and Syed Ali Hujwairi in his marvellous work "Kashf-ul-Mahjub" have especially stressed the necessity of "Wajd" for a Sufi. That is why Khayyam also finds the real pleasure of life in "Ecstasy". For example :

چون ہشیارم، ز من طرب پنہان ست
چون مست شوم، در خردم نقصان ست
حالیست میان مستی و ہشیاری
من بندۂ آنکہ زندگانی آنست

"When I am Sober, happiness is almost hidden from me ; and when I am Tipsy, there

1. That is, the School of Religious Teachings !

is a defect in my Reason. But there is a condition between Understanding and Intoxication, which is the essence of life, and I seek the same !"

I have said that Khayyam is a great "Optimist" too. Yes, he is, because he finds nothing but "Good" in the whole Universe, without the least touch of Evil. He believes that everything in the Universe is performing its duty in the most befitting manner, and there is nothing wrong in the Administration under the Order and Authority of the Supreme Being. Therefore, our worries and complaints against Destiny, or the working-order of this world, are absolutely unjustified, and obviously this is a "self-imposed" misery. He mentions this belief of his in so many Rubaiyat, but for example :

جز حق حکمی که حکم را شاید نیست
هستی که ز حکم او برون آید نیست
هر چیز که هست، آن چنان می باید
آن چیز که آن چنان نمی باید نیست

"There is no Authority to issue Orders (in the Universe) except God. No creature whatsoever can disobey His Orders. In whatever condition a thing is in the Universe, it *should* be

1. That is "Wajd".

so ; and anything, as it should not be, does *not* exist at all !"

Moreover, in spite of his shortcomings and weaknesses as a *human being*, he is sincerely Repentant, and is never despondent of the Mercy and Forgiveness of Allah. For instance :

گر گوہر طاعتت نہ سفتم ہرگز
ور گردِ رہت ز رخ نہ رفتم ہرگز
نومید نیم ز بارگاہِ کرمت
زیرا کہ یکے را نہ گفتم ہرگز

"O God ! though I have not strung the Pearls of Thy obedience, and have not swept the dust of Thy way with my cheeks, yet I am not despondent of Thy Mercy, for I never said to any sinner : "You can't be forgiven by Allah !"

The following Quatrain is a clear proof of his unique "sense of justice" :

آں کس کہ گنہ بنزدِ او سہل بود
ایں نکتہ بگوید ار کہ او اہل بود
علمِ ازلی علّتِ عصیاں کردن
نزدیکِ حکیم غایتِ جہل بود

"Anyone who commits sins recklessly-if he is straightforward and reasonable-he will admit this fact without hesitation that to ascribe one's

sins to God's own Decree, is the worst form of ignorance in the sight of any wise man !'.

As for "Ethics," there are extraordinary and wonderful Lessons in his Quatrains. On this particular subject, he gives us his pieces of Advice in a very convincing and impressive manner, and his instruction is of a very high moral standard. For instance :

با دشمن و دوست فعلِ نیکو نیکوست
بد کے کند آنکہ نیکیش عادت و خوست
با دوست چو بد کنی، شود دشمنِ تو
با دشمن اگر نیک کنی، گردد دوست

"Aiways do good to your friend and enemy alike, for Virtue cannot lose its force in any circumstances. And how can you cxpect Evil of a person, who is accustomed to do good ? If you do evil to your Friend, he becomes your Enemy, but if you do good to your Enemy, he turns your sincere Friend !"

I think in this Quatrain Khayyam has conveyed the sense of the following Verse of Holy Quran, most beautifully and effectively :

"And Good and Evil are not alike. Therefore, repel Evil with what is best (in behaviour). Then, Lo ! he, between whom and thee is enmity would be as if he were thy warm Friend !"
(41 : 34).

Here is another moral Lesson from him :

گرشادیِ خویشتن درآں میدانی
کاسوده دلے را بغمے بنشانی
در ماتمِ عقلِ خویش منشیں ہمہ عمر
میدار مصیبت کہ عجب نادانی

"If you think that you can derive pleasure from annoying a peaceful Heart, then bemoan your sick Reason throghout your life for you are the biggest fool on Earth !"

And *still* as a "Humanitarian" and a peace-loving person, he has another good instruction for us :

خواہی کہ پسندیدۂ انام شوی
مقبولِ قبولِ خاصّہ و عام شوی
اندر پئے مومن و جہود و ترسا
بدگوئے مباش تا نکونام شوی

"If you want to be respected and loved by the People of all nations, then do not speak ill of a Muslim, or a Jew, or a Christian ; for by this attitude, you will acquire a very good reputation !"

"Contentment" has always been appreciated by Religion and Moralists alike, and how

comprehensively says he on this subject :

چوں رزق تو آنچہ عدل قسمت فرمود
یک ذرہ نہ کم شود، نہ خواہد افزود
آسودہ ز ہر چہ ہست، می باید شد
آزادہ ز ہر چہ ہست، می باید بود

"When your share of sustenance has been fixed by the Judgment of Allah, and not an atom of it can be increased or decreased, then you should not worry about what you do not possess ; and also, should not attach your mind to whatever you now *possess* (for it may be lost at any moment !)."

Khayyam also tells us how to acquire "Contentment," and how to lead a really peaceful life. In his Rubaiyat he advises his Readers again that they should not confuse their mind about the things that happened in the *Past* ; nor should they worry about the things which may happen in the *Future* : for it is much better for their health and Peace of Mind to enjoy the *Present* favours of God, and be thankful to Him ! For example :

روزے کز تو گذشتہ شد، یاد مکن
فردا کہ نیامدست، فریاد مکن
از آمدہ و بگذشتہ خود یاد مکن
حالے خوش باش و عمر بر باد مکن

"Don't remember anything about the *Yesterday*, that has passed away. And don't cry and complain about *To-morrow*, which has not reached yet. In short, don't puzzle your mind about the Past or the Future, but be cheerful at the *Present* ; otherwise (by self-imposed misery) you will only waste all the time of your life !"

Omar Khayyam is also a very keen observer of "human nature", and how truly and wisely says he on this subject :

اے آنکہ خلاصۂ چہار ارکانی
بشنو سخن از عالمِ روحانی
دیوے و ددے و ملکے و انسانے
با تست، ہر آنچہ می نمائی آنی

"O Son of Adam ! you are the compound and gist of all the four Elements. Now I tell you a great Secret of the Spiritual World. As a matter of fact, Devil, Beast, Angel and Man, all of them are hidden in your Soul. So whatever of them you demonstrate in your *actions*, that you certainly are !"

And don't we see in our respective localities that some of us are practically *Devils*, some of us *Beasts*, some of us *Angels*, and some of us

Men, that is, having all the good qualities of a human being ?

Omar Khayyam, just like Hafiz, is a declared enemy to "Hypocrisy". When he finds the trends and practices of the Sufis and Religious Preachers of his age, contrary to their outward disposition and preachment, he criticizes their character fearlessly, and has many "Sarcastic Remarks" about them in his Rubaiyat. Here, his Satire is just, true, and in spite of being humorous, it is effective in the extreme degree. For example :—

شیخے بزنے فاحشہ گفتا مستی
ہر لحظہ بدامِ دیگرے پا بستی
گفتا کہ شخا ہر آنچہ گوئی ہستم
امّا تو چنانکہ می نمائی ، ہستی؟

"A Sheikh[1] said to a Prostitute : "Wanton ! you are intoxicated (with greed), and therefore, every moment you want to ensnare a new customer !" She answered : "O Sheikh ! no doubt, I *am* just as you say, but are you really so in your behaviour, as you seem to be ?"

1. That is, Religious Guide ; Preacher.

Here is another masterpiece of Satire :

اے مُفتیِ شہر از تو پُر کار تریم
با ایں ہمہ مستی از تو ہشیار تریم
تو خونِ کساں خوری و من خونِ رزاں
انصاف بدہ کدام خونخوار تریم؛

"O Mufti of the city ! I am cleverer than you ; and in spite of being Tipsy, I am much more sensible than you are ! You drink the blood of *Human Beings*,[1] but I drink the blood of Vine[2] only. Now, say by your own sense of justice, as to *who* is more blood-thirsty ?"

Omar Khayyam was a great Scholar of Arabic also. In some of his Rubaiyat, he has made allusions to the Verses of Holy Quran, and therefrom we can easily conclude that he had a thorough study of that Sacred Book. For instance :

روزے کہ شور اِذَا السَّمَاءُ انْشَقَّتْ
و اندم کہ بود اِذَا النُّجُوْمُ انْکَدَرَتْ
من دامنِ تو بگیرم اندر عرصات
گویم صنما بِاَيِّ ذَنْبٍ قُتِلَتْ؛

"On the Day of Resurrection, when the Heavens will burst asunder, and when the

1. For instance. by charging Fee for "*Fatwas*".
2. That is, wine.

Stars will be dimmed, I will hold your Skirt in that Plain, and say : "O my Sweetheart ! for what sin did you kill me[1] ?"

Now we come to the "Pot" (Kuza) and "Potter" (Kuza-gar) so frequently mentioned in his Rubaiyat. This Philosophy of earthen "Pots" in Khayyam has been entirely based on this eternal truth : "From Dust have we created you, into the Dust We finally return you, and from the same Dust will We raise you again (for the life Hereafter). "(Al-Quran ; 20 : 55)

We have been advised repeatedly in the Holy Quran, and in Sayings of the Holy Prophet, that we should not be absorbed in this fleeting world and its luxuries (which most often cause us forget our Creator and His Commandments), but should be anxious about our *next* Life, preparing ourselves to attain Salvation, and to enjoy God's boundless boons and favours in that *eternal* Life ! Therefore, most distinguished Sufi Poets have also instructed their Readers with the same, and have composed very pathetic verses on this subject. Amongst them all Omar Khayyam is very outstanding, and in many Rubaiyat he has Portrayed the temporary and unsubstantial life in this "Old Tavern." As a

1. For the Original Verses please see "Al-Takwir"— Chapter : 81

Philosopher and a perfect Sufi, he sees the "Dust" of his forefathers in the clay prepared for earthen Pots. Therefore, he entreats the "Potter" to be easy and polite with such a clay. For instance :

بر کوزہ گرے پریر کردم گذرے
از خاک ہمی نمود ہر دم ہنرے
من دیدم اگر ندید ہر بے بصرے
خاک پدرم برکفِ ہر کوزہ گرے

"Day before Yesterday I passed by a Potter, who dug the earth with his Dagger (i.e., Hoe). If anyone else, without inner sight, could't see, at least I could certainly see the dust of my Father in the Potter's hands."

And still in a much more pathetic and impressive style says he :

اے کوزہ گرا بگوش گر ہشیاری
تا چند کنی بر گلِ آدم خواری
انگشتِ فریدوں و سرِ کیخسرو
بر چرخ نہادۂ، چہ می پنداری؟

"O Potter ! if you have an attentive ear for my advice then listen : How long will you thump so mercilessly the clay made from the dust of men ? In fact, you have put the Finger of Faridun, and the Head of Kaikhusro upon your wheel,—dont't you understand ?"

In short, there are so many Rubaiyat on this Subject also, and the method of instruction is rare, original, and highly impressive !

So far as "Poetic Ornaments" and "Literary Beauties" are concerned, Omar Khayyam is second to none. The main Features of "Poetic Ornaments" are, as follows :

1. Imagery, or power of Picture-making. (محاکات یا شاعرانہ مصوّری)
2. Simile and Metaphor. (تشبیہ و استعارہ)
3. Suggestion or Allusion. (تلمیح و کنایہ)
4. Personification. (مجاز عقلی)
5. Symbolism. (علامت رمزیّہ)
6. Fine Reasoning. (حسنِ تعلیل)
7. Antithesis. (صنعت طباق و تضاد)
8. The Pun. (مراعات النظیر یا ضلع جگت)
9. Poetic Ornaments. (صنائع و بدائع)
10. Verbal Melody. (ترنّمِ الفاظ)

A thorough study of Rubaiyat-e-Omar Khayyam shows that there are *all* the above-mentioned Features in his peerless Poetry, just as the examples in this Commentary, and the following Translations in this book will approve. Though I can't possibly quote examples on *all* the above-mentioned topics, due to short space, yet a few rare and far-fetched Similes will

suffice here :

مقصود زجملہ آفرینش مائیم
در چشمِ خرد جوہرِ بینش مائیم
ایں دائرہ جہاں چو انگشتری است
بے ہیچ شکے نقشِ نگینش مائیم

"We (human beings) are the real object of the creation of this Universe ; and *we* are the Sight in the Eye of Reason. The Circle of this world is just like a Finger-ring : undoubtedly, *we* are the "inscription" in its jewel !"

ایں چرخ فلک کہ ما درو حیرانیم
فانوسِ خیال ازو مثالے دانیم
خورشید چراغدان و عالم فانوس
ما چوں صوریم کاندرو حیرانیم

"This wheel of Heaven under which we are perplexed and bewildered, is just like a Magic Shadow-Show. In the centre of this Magic-Lantern the Sun has been put as a Candle, and we mortals are just like Phantom Figures, who helplessly revolve around it."

ایں چشم پیالہ ہیں بجاں آبستن
ہمچوں سمنے بارغواں آبستن
نے نے غلطم کہ بادہ از غایتِ لطف
آبیست باتش رواں آبستن

"Lo ! the Eye of the Cup is pregnant with its Spirit (i.e. wine). Just like Jasmin,[1] it is pregnant with a red[2] Flower. Nay, I was wrong-rather, wine, being extremely transparent, is a Water pregnant with a flowing *Fire* !"

این چرخ چو طاسے ست نگوں افتادہ
دروے ہمہ زیرکاں زبوں افتادہ
در دوستیِ شیشہ و ساغر نگرید
لب برلب و درمیان خوں افتادہ

"This Heaven is just like an inverted Tray, under which all the wise men are in a miserable plight. Now, look to the friendship of Goblet and Glass : they have set their lips to lips, but between them flows a stream of Blood[3] !"

And the following Quatrain is also a wonderful example of "Suggestion" and fine Similes :

گل گفت کہ من یوسفِ مصرِ چمنم
یاقوتِ گرانمایۂ پر زر دہنم
گفتم چو تو یوسفی، نشانی بنمائے
گفتا کہ بخوں غرق نگر پیرہنم

"Rose said : "I am a Joseph in the Egypt of the Garden ; and I am a precious Ruby,

1. This is a *white* Flower, and therefore likened to Glass !
2. That is, wine.
3. Here Wine has been likened to Blood. This is a very good example of "Fine Reasoning" also !

whose mouth has been filled with Gold !" I said : "If you are really Joseph, then show me some Sign !" Rose answered : "You can easily see my Shirt dipped into the Blood[1] !"

The "Language" of Omar Khayyam is very musical, of course, but some of his Rubaiyat are wonderful example of "Verbal Melody." For instance :

صبح است دمے برمئے گلرنگ زنیم
ویں شیشۂ نام و ننگ بر سنگ زنیم
دست از املِ درازِ خود باز کشیم
در زلفِ دراز و دامنِ چنگ زنیم

"Now it is Morn, and therefore let us enjoy the Rose-red Wine ; and by this revelry, let us throw the Glass of our name and honour at the Stone. Now, being intoxicated, we should give up all vain and boundless Desires, and then apply our hands to the long hair (of a Sweetheart), and to the Strings of Harp !"

مے برکفِ من نہ و بر آور غلغل
با نعرۂ عندلیب و صوتِ بلبل
بے نغمہ اگر روا بدے مے خودن
مے در سرِ شیشہ ہا نکردے قلقل

1. An allusion to : "And then they (i.e., Joseph's brothers) came to his father with false blood on his Shirt." (12 : 18)

"O Cup-bearer ! put the cup of wine at my hand, and produce Music, in tune with the Song of Nightingale. If Drinking were permissible without Music, then wine would not cause the sound of "Qul-Qul[1]" in the Goblet !"

Now, we have observed the various *Aspects* of Khayyam's Poetry : his sense of Beauty, his mysticism, his optimism, his Ethics, his satire, his keen insight about human nature, his realistic Philosophy of "Pot" and "Potter", his Literary beauties, and the "Verbal Melody" of his language. Can there be a more versatile genius than he in the world Literature ?—Even if no other work of Khayyam had survived upto this time, his Rubaiyat alone are sufficient to keep him immoral for the rest of Eternity !

A. R. Tariq

1. A musical sound like this is heard when wine is poured down into the Glass. This too is a beautiful example of "Fine Reasoning !"

FOREWORD

By nature, I have had a craze for Poetry, and therefore, I have been studying most distinguished Persian Poets for a very long period of time. For the beauty of diction, eloquence, literary merits, and high imagination, particularly Hafiz, Jami, Naziri, 'Urfi, Amir Khusrao and Omar Khayyam impressed me to a great extent. A few years ago I determined to translate their "Selected Verses" into English. So first of the Series, that is, the Translation of the *Rubaiyat* of Omar Khayyam is now in your hands. As a matter of fact, I set a few Rules for my Translation, viz., I would give a *Comprehensive* and *Descriptive* translation of every couplet ; it should convery the real sense and *spirit* of the Original ; the translation should be easily understood by *all* the English-reading people ; and last, but not the least, it should have all the *literary beauties* and *emphasis* of the Original. Undoubtedly, a "word for word" translation is the worst kind of translation, and it spoils the whole game. The real thing in each Quatrain is its "Theme", or the "Central Idea",

and that I have given in all these "independent" Translations. Although I have tried my utmost to be faithful to the above-mentioned rules, yet the real judgment of my attempt goes to the refined taste of my intelligent Readers !

All the Rhymes in the translations of the Quatrains have been printed in *Italics*, to distinguish them from other words. Some other words have also been "Italicized" for the sake of emphasis, where necessary. I hope the "Foot Notes" will also be helpful in the study and understanding of these Selected Rubaiyat. Here and there, cetain Lines from some other distinguished Poets of the East and the West have been quoted to make this study more educative and interesting !

A. R. Tariq

سازندهٔ کارِ مرده و زنده توئی
دارندهٔ این چرخِ پراگنده توئی
من گرچه بدم، صاحبِ این بنده توئی
کس را چه گناه که آفریننده توئی

1

Lord ! You are the Creator
And Patron of everything,
Animate[1] or *Inanimate*[2] !
Assuredly, You manage the Heaven
And all its dispersed Bodies,
Keeping in Hand
The wheel of *Fate* !
Though I am a Sinner,
Yet You are my kind Master :
Then how a Merciful Master
Like *You* could punish
His humble Slave,
At any *Rate*[3] ?

1. Animat : having life ; alive.
2. Inanimate : not animate ; soulless ; Spiritless.
3. That is, in any circumstances ; by any means.

در دیدۂ تنگِ مور نورست از تو
در پائے ضعیفِ پشہ زورست از تو
ذاتِ تو سزاست مر خداوندی را
بر وصف کہ ناسزاست دورست از تو

2

O Lord ! To the smallest Eyes
Of worms and insects
You have granted the *Sight* !
And to their tiny bodies
You have given motion
And *Might*[1] !
Truly , You are the Sovereign
And Patron of this Universe;
Nothing *Wrong* ever existed
In You, my Lord,
And all Your Attributes
Are indicative of Right[2] !

1. Might : Strength : Power.
2. Right : Good : Truth.

بر سینهٔ غم پذیرِ من رحمت کن
بر جان و دلِ اسیرِ من رحمت کن
بر پاے خرابات روِ من بخشائی
بر دستِ پیاله گیرِ من رحمت کن

3

O God ! Take mercy
On my "Breast"
That contains misery and *Woe* !
O God ! Take mercy
On my "Heart",
Which is overpowered
By Temptations,
And of Piety and Purity
Doth nothing *Know* !
O God ! Take mercy
On my "Hands"
That hold a cup of Wine,
And, on my stubborn "Feet",
Which to the Tavern
Always *Go*[1] !

1. The entire Quatrain reveals a sense of solemn Repentance on the part of the Poet. Moreover, note the beauty of Pun in various limbs of the Body, viz., breast, heart, hands and feet !

گہ گشتہ نہاں، روئی بکس نہ نمائی
گہ در صورِ کون و مکاں پیدائی
ویں جلوہ گری بخویشتن بنمائی
خود عینِ عیانی و خود بینائی

4

O God ! Sometimes You *Conceal*
Yourself behind the Curtain
Of Heaven[1],
And don't show Your Face
To anyone !
But, sometimes You *Reveal*
Yourself in the whole Universe,
And are manifest in Everything !
Anyhow, *You* are the Spectator
Of Your own Divine Beauty !
Which has a Unique *Appeal*[2] !

1. As before the advent of Creation !
2. Here used in the sense of enchantment ; attraction.

من گوہرِ خود بقیمت کم ندہم
دردِ تو بصد ہزار مرہم ندہم
خاکِ درِ تو بہ مملکتِ جم ندہم
یک موئے ترا بہر دو عالم ندہم

5

I cannot *Give*[1]
My Gem[2] for a low Price !
I cannot part with thy Pain of Love
For any Balm they offer me,
'Cause this is the Pain
With which I *Live* !
I cannot sell
The Dust of thy Door
For the Kingdom of Jamshyd,
And I cannot give up
A single Hair of thine
For the two Worlds-
And yet I stand before thee
Humble and *Submissive*[3] !

1. From the very beginning to the end, the address seems to be to the Holy Prophet (Peace be on him).
2. That is, gem of love for the Holy Prophet.
3. Submissive : showing submission : obedient ; modest.

اے آنکہ توئی خلاصۂ کون و مکاں
بگزار دمے وسوسۂ سوز و زیاں
یک جامِ مے از ساقیِ باقی بستاں
تا باز رہی تو از غمِ ہر دو جہاں

6

Oh, you[1] are the Lord
Of Creation,
And in Spirits immortal,
Beyond the Limits
Of *To-day* and *To-morrow*[2] !
Now, get rid of the Fear
Of Loss or Gain,
And *Borrow*
A Cup of wine[3]
From the Hand of
Everliving Saqi[4],
So that you may be Free
From every chain of *Sorrow* !

1. Here, the address is particularly to a true Believer.
2. That is, the limits of Time !
3. That is, "Wine" of love for Allah !
4. In the Original by "Saqi-i-Baqi" is meant the Holy Prophet.

آمد سحرے ندا ز میخانۂ ما
کاے رند خراباتی دیوانۂ ما
برخیز کہ پر کنیم پیمانہ ز مے
زاں پیش کہ پر کنند پیمانۂ ما

7

This haypy Morn
I heard a Voice ; Divine Voice,
From the Tavern,
Which caused a *Thrill*
In the Dome of Heaven,
And of which
I am intoxicated *Still*[1] !
Said the Voice :
O Drunkard !
O Crazy Lover of Us !
Wake up, that We may fill
Thy Cup[2] with Wine[3],
Before the Cup
Of thy Life they *Fill*[4] !

1. Still : even now.
2. That is, the Poet's Heart.
3. That is, Love for Allah.
4. That is, before your death.

در جستنِ جامِ جم جہاں پیمودیم
روزے نہ نشستیم و شبے نہ غنودیم
ز اُستاد چو وصفِ جامِ جم بشنودیم
خود جامِ جہاں نمائے جم می بودیم

8

All over the World
The great Cup of Jamshyd[1]
I sought, and to find it
I tried by *Best* :
During Days I didn't sit,
And during Nights
I didn't sleep,
Having not a moment's *Rest* !
But when my Teacher[2]
Told me the *description*[3]
Of that wonderful Cup,
I found the same
Within my own *Chest*[4] !

1. Jamshyd's seven-ringed Cupe was typical of the seven Heavens, seven planets, seven seas etc., and was a Divining Cup, reflecting the events of the whole world in it.
2. Teacher : the instructor, but here this word means the "Spiritual Guide".
3. i. e., Signs ; indications.
4. That is, Heart. It is an Islamic and mystic belief that the Heart of a true Believer is the seat of God, and the more pure and illuminated it is, the clearer are the reflections and impressions of thc outer world in it.

در چشمِ محققاں چہ زیبا و چہ زشت
منزلگہِ عاشقاں چہ دوزخ چہ بہشت
پوشیدنِ بیدلاں چہ اطلس چہ پلاس
زیرِ سرِ عاشقاں چہ بالین و چہ خشت

9

The Wise always adore
The Ugly and the Beautiful alike,
And are never *Sick*
Of this earthly Life !
True Lovers of God
Don't to Heaven or Hell
Stick[1] !
Satin and sack-cloth
Are equal to them ;
And they never mind,
Whether there is a soft Pillow
Beneath their Head,
Or a Brick[2] !

1. He means to say that one should always worship God only for the sake of His love and pleasure, and *not* for Paradise or due to fear of Hell ! Of course, this has been the creed of all Saints and perfect Sufis !

2. "Contentment" is the most distinguished quality of the true lovers of God, and practically they make no difference between "Prosperity" and "Adversity". They are thankful to Allah in *all* circumstances, whether favourable or unfavourable !

گر شادیِ خویشتن در آں میدانی
کاسودہ دلے را بغمے بنشانی
در ماتمِ عقلِ خویش منشیں ہمہ عمر
میدار معیبت کہ عجب نادانی

10

If you want to be *Glad*
By making someone
Gloomy and *Sad*,
Bemoan[1] your sick Reason
Throughout your life,
For this is tyranny[2], meanness
And a sign of Brutality,[3]
Which is morally
Too *Bad* !

1. Bemoan : to lament ; to express sorrow for.
2. Tyranny ; cruelty ; oppression.
3. Brutality : inhumanity ; savageness.

کس را پس پردهٔ قضا راه نشد
وز سرّ خدا هیچ کس آگاه نشد
هر کس ز سر قیاس چیزے گفتند
معلوم نگشت و قصه کوتاه نشد

11

Oh no one could ever find
A way through the heavy Curtain
Of Human *Fate* !
No one could ever understand
The Secrets of Divinity[1]
At any R*ate* !
Everyone told us something
By mere Conjecture[2],
But the Problem of Life and Death
Couldn't be solved
By any *Debate* !

1. That is, God and His Attributes ; Godhead.
2. Conjecture : a guess ; a supposition ; opinion without proof.

گر مشکل اسرار ازل را نه گشاد
کس یک قدم از نهاد بیرون نه نهاد
من می نگرم ز مبتدی تا استاد
عجز است بدست هر که از مادر زاد

12

If you havn't observed
The Secrets of Divinity,
And are still *Negligent*,
In your life and Letters
You have shown
No *Improvement* ;
I have examined
The Pupils,
And I have tried
The Teachers :
Ignorant they came
To the World.
And ignorant[1] they *Went* !

1. "Ignorant" particularly regarding "Theology" (God and His Attributes) and the Secrets of Life and Death!

یک نان بدو روز شود حاصل مرد
وز کوزهٔ شکستہ دمے آبے سرد
مامورِ کسے دگر چرا باید بود؟
تا خدمت چوں خودے چرا باید کرد؟

13

If you can have
Half a bread in a *Day*,
And a draught
Of cold water
From a Fountain
In your *Way* :
Then why to some haughty fellow
Should you be
A Subordinate,
And why as a Slave,
Before a man
Like Y*ourself*,
Should you Stay[1] ?

1. In this Quatrain the Poet instructs us with "Contentment" and "Self-respect" in the most convincing and imperssive style !

مقصود ز جملہ آفرینش مائیم
در چشم خرد جوہر بینش مائیم
ایں دائرۂ جہاں جو انگشتری است
بے ہیچ شکے نقش نگینش مائیم

14

Oh, the object
Of the Creation of
This Universe
Is nothing but *Me* !
Surely in the Eye
Of Reason
"Man" is the sight,
That can everything *See* !
The enchanting *Circle*
Of this World
Is just like a Finger-ring,
And the inscription
In its Jewel are *We*[1] !

1. This Quatrain is indicative of Man's greatness in the Universe, so much so that he is God's Vicegerent on Earth, as He says in the Holy Quran : "And when thy Lord said to the angels : "I am going to establish a vicegerent of mine in the earth," (2 : 30)

از بادہ شود تکبّر از سر ہا کم
وز بادہ کشادہ بندِ محکم
ابلیس اگر ز بادہ خوردے یکدم
کردے دو ہزار سجدہ پیشِ آدم

15

Wine removes worries
And doth one's Senses
Refresh and *Please* !
Wine promotes Humbleness
In one's Conduct,
And doth Pride *Decrease* !
Oh, if Devil had taken
A Draught of it,
He would have worshipped
Adam a thousand times,
And his obedience to God
Would naver *Cease*[1] !

1. For Satan disobeyed God's Order when He said ; "All of you do obeisance to Adam !" Other Angels did. but he was puffed up with pride, and snid : "I am much better than him, for Thou hast created me from fire, and him from clay !" (7 : 12)

خرّم نبود دل پُر از غم را
بہجرِ تو حزیں کرد دلِ خرم را
من تلخیِ عالم بتو خوش می کردم
با تلخیِ ہجرت چہ کنم عالم را؟

16

Ah, my sorrow-stricken Heart
In thy Absence[1],
Can't be glad and *Gay*[2] !
The Sorrow of thy Separation
Has taken
All my Pleasure *Away* !
While thou wert in my Lap,
I didn't feel
Any bitterness of Life,
But how should I deal
with the fleeting World,
In thy absence, *Pray* ?

1. i. e., In the absence of his Sweetheart !
2. Gay : Cheeful ; merry.

آورد باضطرارم اوّل بوجود
جز حیرتم از حیات چیزے نفزود
رفتیم بکراه و ندانیم چه بود!
زیں آمدن و بودن و رفتن مقصود

17

Restlessly and helplessly
I came to the World,
Just like Water *Flowing* !
Life gave me nothing
But confusion[1] and astonishment :
Now I stay here
Without its object *Knowing !*
At last we willy nilly[2]
Leave this old Tavern[3],
And don't know
What was the purpose
Of our coming in here,
Existing for a while,
And then speedily *Going*[4] !

1. Confusion : perturbation of mind ; embarrassment.
2. Willy Nilly : Willingly or unwillingly.
3. That is, the World.
4. i. e., Passing away.

عمر تو چه دو صد و چه سی صد چه هزار
زیں کهنه سرا بروں برندت ناچار
گر بادشهے و گر گدائے بازار
ایں هر دو بیک نرخ بود آخرکار

18

Although you live cheerfully
For a thousand years,
Miseries absolutely
Outcast,
Yet from this old Tavern[1]
They will take you away
So *Fast*[2] !
Be it a great King,
Or be it a Street Beggar,
Both will bear
The same Price,
At *Last* !

1. That is, the World.
2. Swiftly ; rapidly.

اے کوزہ گرا بگوش گر ہشیاری
تا چند کنی بر گلِ آدم خواری
انگشتِ فریدوں و سرِ کیخسرو
بر چرخ نہادۂ، چہ می پنداری؟

19

O Potter ! Listen attentively,
If Reason is under your *Command* :
How long will you beat
The clay of Man
With your cruel *Hand* ?
In fact, you have set
The Finger[1] of Faridun[2]
And the Head of Kaikhusro[3]
Upon your Wheel,
Don't you *Understand* ?

1. Which is pointing to the tragic end of a great King.
2. Faridun : the name of a great King of Persia, who killed Zahhak, to attain his Throne.
3. Kaikhusro : this is also the name of a great King of Persia.

گر از پئے شہوت و ہوا خواہی رفت
از من خبرے کہ بینوا خواہی رفت
بنگر چہ کسی و از کجا آمدۂ؟
می داں کہ چہ می کنی، کجا خواہی رفت؟

20

If you are inclined to *Follow*
Your own Passions
And Temptations, I assure you
That you will carry *No*
Good Substance
For the life Hereafter !
Now see *what*[1] you are,
Whence[2] you came,
What are you *doing*[3] here,
And whither[4],
At last, shall you *Go* !

1. That is, what are your inborn qualities and possibilities.
2. That is, where do you come from into this world ? What was your Divine Home, where God took a Promise from you, Saying "Am I not your true Lord ?" (and the Spirits) answered : "Yes, we bear witness (that you are our true Lord.)" (7 : 172).
3. That is, how are your deeds now ? Are you faithful to your Lord by your actions ?
4. That is, you have to stand before your Lord for an account, after your death ! Therefore, now prepare yourself for that trial !

گر باخردی تو حرص را بندہ مشو
در پائے طمع خام سر افگندہ مشو
چوں آتش تیز باش و چوں آب رواں
چوں خاک بہر باد پراگندہ مشو

21

If you are a wise man,
Do not be a slave
To Passion and *Greed*![1]
Oft you think
That you must have
This thing and that,
But them you really
Do not *Need* !
Oh, don't be dispersed
By every whif of Wind
Just like Dust;
Rather be a blazing Flame[2],
Or, a wild Wave,
That runs with a great *Speed* ![3]

1. There is a Verse in this meaning : "The desire of abundance (in wealth) has made you forgetful of God, until you come to your graves !" (102 : 1)

   Moreover, says the Holy Prophet on this subject : "Nothing can fill the belly of the son of Adam, except the dust of grave !"

2. To burn Evil :
3. To carry away all the rubbish in its way.

با مردم پاک اصل و عاقل آمیز
وز نااهلان هزار فرسنگ گریز
گر زهر دهد ترا خردمند بنوش
ور نوش رسد ز دست نااهل بریز

22

Mix only with the Persons
Of a noble *Family* !
Mix only with the Wise,
Having a high *Pedigree* ! [1]
But run awey a thousand miles
From the low-born and the mean !
Take it, if a wise man
Gives you Poison,
But throw down, throw down,
If an ignorant and foolish fellow
Gives you *Honey !*

1. Pedigree : The line of ancestors, from which a person or tribe descends ; Lineage. The entire Quatrain stresses the Society of civlized, noble and well-educated persons, for, undoubtedly, it is not less than Paradise on earth !

دستِ چو منے کہ جام و ساغر گیرد
حیف است کہ آں ز بادہ کمتر گیرد
تو زاہد خشکی و منم فاسق تر
آتش نہ شنیدہ ام کہ در تر گیرد

23

A Drunkard like me
Who has *Set*
A Goblet and a glass before him,
How a little quantity
OF Wine can *Get*[1] ?
O Preacher ! you are
A *Dry* Ttoic[2]
And I am a *Wet*[3] Sinner :
I never saw any Fire
Catching the *Wet*[4] ?

1. That is, accept ; be content with.
2. Stoic : one who is indifferent fo pleasure or pain ; a hermit.
3. Particularly for drinking too much !
4. That is, your preachment cannot affect my mind !

در صومعه و مدرسه و دیر و کنشت
ترسندهٔ دوزخ است و جویای بهشت
آن کس که اسرار خدا با خبر است
زین تخم در اندرون دل هیچ نکشت

24

Oh, in the Mosque
In the Temple,
And in the Church,
There are people who
Toward the Religion
Don't behave so *Wcll !*
They hanker after Paradise,
And fear the *Hell !*
But those who love God,
And know the secrets
Of Divinity,
A prey to such vain things,
They never *Fell*[1] !

1. He means to say that one should always worship God only for the sake of His love and pleasure, and *not* for Paradise, or due to fear of Hell ! Of course, this has been the creed of all Saints and perfect Sufis !

گویند بہشت و حورعیں خواہد بود
وانجا مئے ناب وانگبیں خواہد بود
گرمامے و معشوق پرستیم روا ست
چوں عاقبت کار ہمیں خواہد بود

25

They say there will be
Wine, Honey and Houris
In Paradise,
And we will be entertained
Therewith again and *Again* !
If we have to *remain*
In such a Luxury
After Resurrection,
Then what is the harm,
If all of them
To-day I *Attain* ?

خارے کہ بزیر پائے ہر حیوانے ست
زلفِ صنمے و ابروئے جانانے ست
ہر خشت کہ بر کنگرۂ ایوانے ست
انگشتِ وزیرے و سرِ سلطانے ست

26

Now the Spring is in full Bloom
And the Birds do *Sing !*
Ah ! the fresh Grass
That Nature doth Fling
Over the Earth,
And is trodden
Under the hoofs of Cattle,
Is the Hair and the Eye-brows
Of God's loveliest Creatures !
Lo ! Every Brick,
Which is set at the top
Of a Palace,
Has the Finger[1] of a Minister
And the Head[2] of a *King* !

1. Finger, which is pointing to the head of the King, and is instructing thereby that how tragic is his End !
2. The bricks that were set at the top of the walls of a Palace in those aneient times, had the form of a Head, with a thin point on them just like a Finger.

می پرسیدی کہ چیست این نقشِ مجاز؟
گر برگویم حقیقتش ہست دراز
نقشے ست پدید آمدہ از دریاے
وانگاہ شدہ بقعرِ آں دریا باز

27

You have asked me :
"How's this material World,
And what is,
From the *Mystic* point of view,
Its object and Reality ?"
If I answer your Question
In *Detail*, then of course,
It will be a long *story* !
Yet, to be Brief :
The World is a Sketch,
Which has emerged
From a Divine River,
And again 'tis going to sink
Into the depth
Of the same River of *Eternity*[1] !

1. In this Quatrain Khayyam refers to the conception of "Wahdatul-Wajud", that is, manifestation of God in the whole Universe.

تا باز شناختم من این پائے ز دست
این چرخِ فرومایہ مرا دست بہ بست
افسوس کہ در حساب خواہند نہاد
عمرے کہ مرا بے مے و معشوقہ گذشت

28

Since from my Foot,
My hand I *Found*[1],
And realized
The importance of *Reason*,
The merciless Heaven *Bound*
My Hands, and made me Helpless !
Alas ! On the Day of Judgment,
They will take into account,
That period of my age too,
In which, without Wine
And a Sweetheart,
I went *Around*[2] !

1. i.e., Distinguished. That is, acquired the age of Puberty !
2. Says Ghalib in the same meaning :

ناکردہ گناہوں کی بھی حسرت کی ملے داد
یا رب ! اگر ان کردہ گناہوں کی سزا ہے !

"O God ! If there is punishment for the sins that I have committed, then there should be a reward also, for the sins that I couldn't Commit !"

این چرخ چو طاسے ست نگوں افتادہ
در وے ہمہ زیرکاں زبوں افتادہ
در دوستی شیشہ و ساغر نگرید
لب برلب و درمیان خوں افتادہ

29

The Heaven you see,
Is an inverted Tray
That to the Earth *Bows*,
And under this Tray
Every wise man
Helpless and miserable *Goes* !
Ah, look to the friendship
Of Goblet and Glass :
Both set their Lips
To Lips,
And between them
A stream of Blood Flows ![1]

1. Here wine has been likened to Blood because of *red*. This Quatrain is a very good example of "Fine Reasoning"., What the Poet means to say is that even in close friendships, and in an atmosphere of luxury and merry-making there is always a touch of sorrow and melancholy. *Cf* :

   We look before and after
   And pine for what is naught :
   Our sincerest laughter
   With some pain is fraught :
   Our sweetest songs are those
   That tell of saddest thought"

   (From : "Skylark")
   —P.B. Shelley

چندیں غمِ مال و حسرتِ دنیا چیست؛
ہرگز دیدی کسے کہ جاوید بزیست؛
ایں یک نفسے کہ در تنت عاریت است
با عاریتے عاریتے باید زیست!

30

Why this crazy Greed
For Wealth and Property ?
Why this Slavery
Of Passion and *Lust* ?[1]
Why Sin and Aggression
When you *must*
Return to Dust ?
You've already Borrowed
A few Breaths from Time,
And O Fool ! How a
Borrowed thing like *this*
Could you *Trust* ?

1. Lust : Carnal appetite ; depraved affections and desires.

در کوئے نیاز ہر دلے را دریاب
در کوئے حضور مقبلے را دریاب
صد کعبۂ آب و گل بیک دل نرسد
کعبہ چہ روی؟ برو دلے را دریاب

31

In the Lane of Love
Please everyone
With great *reverence* :
And devote your whole Self
To a true Friend
Of *Providence !*
A hundred Kabas
Of Bricks and Clay
Can't be equal to a *Heart !*
Then, instead of visiting
The Kaba,
Please a broken Heart[1],
If you have a little *Sense !*

1. To offend and displease the heart of anyone is the worst sin in the Creed of Sufis. Similarly, to please and console the heart of an oppressed and sorrow-stricken man, is the greatest Virtue with them ! Says Hafiz in this meaning :
"Oh, don't cause harm to anyone,
And everybody's Heart
With love and courtesy Win :
For in our Creed of Mystics,
Aggression is the greatest Sin !"

پیرے دیدم بخانۂ خمّارے
گفتم نہ کنی ز رفتگاں اخبارے
گفتا مے خور کہ ہمچو من بسیارے
رفتند و کسے باز نیامد بارے!

32

I saw an old Drunkard
Staggering in a *Lane*;
I asked him :
"Being conscious of the Deceased,
Why art thou still impious,
Transgressive[1] and *Vain* ?"
He answered :
"O Fool ! Take Wine
And forget thyself,
For countless people like us
Went away
And none of them returned
To this old Tavern[2] *Again* !"

1. Transgressive : sinful ; violating the Laws of Religion.
2. That is, the World.

هرچند زدست دہر غمکش باشی
وز جور و جفائے چرخ ناخوش باشی
زنہار زدستِ ناکساں آبِ زلال
بر لب مچکاں اگر در آتش باشی

33

Although thou art oppressed
By the cruel Hand
Of this World
And into the nook[1]
Of Sorrow *Retire*[2];
Although Destiny,
Inevitable Destiny,
To thee is rough and *Dire*;[2]
Yet never take
A cup of Sweet Water
From the hand
Of the Ignorant[3],
Even if thou be in *Fire* !

1. Nook : corner.
2. Dire : gloomy ; destructive ; evil in a great degree.
3. For the ignorant are generally devoid of culture, civility, intelligence and good manners !

تاکے زاہد حدیث رانی زازل؛
بگذشت ز اندازۂ ما علم و عمل !
مے خور کہ شراب رانیست بدل
ہر مشکل را شراب گرداند حل

34

O Doctor[1] ! O Mystic !
How long will you talk
Of *Eternity ?*
The secrets of God
Are beyond your
Approach and *Ability* !
Now enjoy Life
With Music, Wine,
And a lovely Sweetheart,
And do not bother
About the Problems
Of "*Divinity*[2]"!

1. Doctor of Philosophy !
2. Divinity : Theology ; knowledge about God and His Attributes.

برسنگ زدم دوش سبوئے کاشی
سرمست بدم کہ کردم ایں اوباشی
بامن بزبانِ حال می گفت سبو
من چوں تو بدم، تو نیز چوں من باشی

35

Last night I threw
On the Stone
A beautiful Pot of *Kashee*[1] !
As I was tipsy
And void of Reason,
Gentle and polite
I could'nt *Be* !
The Pot spoke to me
With its all-obliterated Tongue :
"O Fool ! Once I was
Like *thee*, and To-morrow
Thou too wilt be
Like *Me* !"

1. Kashee : another name for Benaris (a city in India), the earthen Pots of which are famous for their craftsmanship and beauty.

اے دل ز زمانہ رسم احساں مطلب
در گردشِ دوراں سر و ساماں مطلب
درماں طلبی، دردِ تو افزوں گردد
با درد بساز و ہیچ درماں مطلب

36

O Heart ! O Heart ! ! Impatient Heart ! ! !
If you are sober and *Sane*,
Don't be obliged to anyone,
Because from the Selfish
You'll nothing *Attain* !
If you desire a Drug,
Oh, the pain will increase;
Therefore, don't ask
For a Drug, pray,
And be content with *Pain*[1] !

1. *Cf* :

Oh, my Pain wasn't obliged
To any Drug, and thus
The sense of self-respect I didn't *Kill* :
Thanks to God that I Couldn't be well,
And, to save my Honour, I remained *Ill* !"

-Ghalib

افلاک که جز غم نه فزایند دگر
نه نهند بجا تا نه ربایند دگر
ناآمدها اگر بدانند که ما
از دهر چه می کشیم نه آیند دگر

37

Ah, the Heavens nothing *Increase*
To our Share, but Grief !
When they give us something,
Much more than that
They take away,
And ever our Fortune *Decrease* !
Oh, if those, who havn't yet born,
Ever knew what Hardships
We mortals bear in our Life,
Their visit to this World,
Would certainly *Cease*[1] !

1. i. e., Stop ; Come to an end.

دریاب که از روح جدا خواهی رفت
در پردهٔ اسرارِ خدا خواهی رفت
مے خور که ندانی ز کجا آمده
خوش زی چو ندانی که کجا خواهی رفت

38

Oh , when a wild Wind
From Annihilation's[1] Waste
Will *Blow*,
It will separate thy Body
From thy Spirit,
And thee into the
Secret Enclosure
Of God will *Throw* !
Now take Wine and live cheerfully,
When thou knowest not
Whence thou came,
And whither, at last,
Shalt thou *Go !*

1. Annihilation : non-existence ; nothingness.

اے رفتہ بچوگان قضا ہمچوں گو
چپ میخور و راست، برو، ہیچ مگو
کانکس کہ ترا فگندہ در تگ و پو
او داند و او داند و او داند و او!

39

The wheel of human Fate
with a pre-determined Speed
Always *Goes !*
The Polo-Stick of Fate
Strikes thee to and fro,
And like the helpless Ball,
Hither and thither *Throws !*
The Supreme Being,
Who caused thee toss about
Like *this* in the Field,
The Secret of thy Destiny[1] :
He Knows ! *He* Know !! *He Knows !!!*

1. Destiny : Ultimate Fate ; inevitable Doom.

ہر دفترِ عالیِ معانی عشق است
سر بیتِ قصیدۂ جوانی عشق است
اے آنکہ خبر نداری از عالمِ عشق
این نکتہ بدانکہ زندگانی عشق ست

40

"Love" is the first *Line*
Of the Eulogy[1] on Youth !
"Love" is the full moon,
That constantly doth *Shine*
In the dark Night
Of our earthly Life !
O you ! who doesn't know anything
About the *effects* of Love,
Never forget, never forget
That Love is the *Essence*
Of our Life,
And in nature most *Divine*[2] !

1. Eulogy : a syeaking well of ; praise.
2. *Cf* :
   "Lo ! Love jumps fearlessly
   Into Namrud's Fire,
   And to his Beloved is *Nigh* !
   But Reason, Coward as she is,
   Is enjoying this sight on the *High* !"

   -Iqbal

بازے بودم پریدہ از عالمِ راز
بوتا کہ برم، دمے نشینم بفراز
ایں جا کہ نیا فتم کسے محرمِ راز
زاں در کہ در آمدم، بروں رفتم باز

41

Just like a Hawk,
I speedily came,
From the Secret World
Of Heaven,
To *View*
The wonders of this Globe !
Here I learned and *Knew*
So much,
To benefit mankind,
But when I couldn't find
An intelligent Audience,
Again to my *Nest*,
Into Heaven I *Flew* !

با دشمن و دوست فعلِ نیکو نیکوست
بد کی کند آنکه نیکیش عادت و خوست
با دوست چو بد کنی، شود دشمنِ تو
با دشمن اگر نیک کنی، گردد دوست

42

I give you a piece
Of Advice
If you could *Comprehend*[1] :
Do good to your Friend
And Enemy alike, and
Make it a *Trend*
OF your Mind
To be Beneficial[2] !
If you misbehave
Your Friend,
He becomes your Enemy,
But if you entertain
Your Enemy,
He turns your *Friend*[3] !

1. Comprehend ! to take into the mind ; grasp by the understanding.
2. Beneficial : helpful and advantageous to others.
3. "And Good and Evil are not alike ; therefore repel Evil with what is best (in behaviour). Then, Lo ! he between whom and thee is enmity, would be as if he were thy warm Friend !"

(Quran : 41 : 34)

آں بہ کہ دریں زمانہ کم گیری دوست
با اہلِ زمانہ صحبت از دور نکوست
آنکس کہ بجملگی ترا تکیہ بدوست
چوں چشمِ خرد باز کنی، دشمنت اوست

43

In your own interest
Most often *Flee*
From the Selfish,
And the Feigned[1] Friends !
Oh, keep aloof,
And be *Free*
Of their corrupt Society !
If you are a good Observer,
Now See :
The man you trust most,
Your enemy is *He*[2] !

1. Feigned : false ; insincere.
2. *Cf* :

   "No greater fraud, nor more unjust
   Than false deceit hid under trust !"

   (From : "Feigned Friend")
   Anonymous

چون هشیارم، زمن طرب پنهان ست
چون مست شوم، در خردم نقصان ست
حالیست میان مستی و هشیاری
من بندهٔ آنکه زندگانی آنست

44

When I am Sober
The real enjoyment
Of *Leisure*[1]
Is hidden from me !
And when I am Tipsy,
I lose Reason,
And may become Vulgar
Beyond any *Measure*[2] !
But still there is a condition[3]
Between Understanding
And Intoxication,
Which is the *Essence* of Life,
And to me for ever,
The greatest *Pleasure* !

1. Leisure : spare tlme.
2. Measure : extent ; limit.
3. By this "condition" Khayyam means "Ecstasy" (Wajd) which is the most inspiring and spirit-reviving thing for the Mystics !

ہرگہ کہ غمے ملازمِ دل شودت
با قصّۂ کارِ خویش مشکل شودت
حالِ دلِ دیگرے بباید پرسید
تا خوشدلیِ تمام حاصل شودت

45

Whenever misery and affliction[1]
Cause you worry or *Pain*[2]
And under the burden
Of misfortunes,
Helpless you *Remain* :
See the more unfortunate
And miserable people, and
Serve the Poor,
So that a perfect Peace of Mind
You may *Attain*[3] !

1. Affliction : acute mental suffering caused by the loss of something cherished ; distress ; grief.
2. Pain : that is, melancholy ; sorrow ; disappointment.
3. In this meaning we have a Saying of the Holy Prophet: "If you desire Contentment and peace of mind, look to the more miserable people than you, and not to those more prosperous than you !"

خواہی کہ ترا رتبتِ اسرار رسد
مپسند کہ کس را ز تو آزار رسد
از مرگ میندیش و غمِ رزق مخور
کین ہر دو بوقتِ خویش ناچار رسد

46

If you want to grasp
The Secrets of *Divinity*,
With your Hand or Tongue
To none offensive[1] *Be* !
Oh, do not fear Death,
Nor worry about your
Living,[2]
For at their appointed Time,
They *must* visit *Thee* !

1. Offensive : troublesome, causing harm or displeasure. "A ture Muslim is he, who is not offensive to anyone, with his tongue or hand." (Had ith)
2. Living : sustenance ; maintenance.

اسرارِ حقیقت نشود حل بسوال
نہ نیز بدر باختن نعمت و مال
تا جاں نکنی خوں، نخوری پنجہ سال
از قال ترا رہ نہ نمایند بحال

47

By asking mere Questions,
They will never *Reveal*
The Secrets of Divinity
To you,
Neither by spending
All your Riches, nor
By a pathetic *Appeal*[1] !
Unless you render
Your Heart into Blood,[2]
They will not lead you
From mere "Discourses"
To the "Vision[3]"
Can you accept this *Deal*[4] ?

1. Appeal : a desire ; a petition.
2. That is, labour hard in the worship and realization of God and His Attributes.
3. "Vision" of the Supreme Being !
4. Deal : bargain.

روزے کہ ز تو گذشتہ شد، یاد مکن
فردا کہ نیامدست، فریاد مکن
از آمدہ و بگذشتہ خود یاد مکن
حالے خوش باش و عمر برباد مکن

48

Ah, against the Miseries
of yesterday
Don't complain and *Cry*,
And the Hope and good Expectations
About To-morrow
Do not *Deny* !
Never worry about
Thy Past or the Future,
But be always Happy
At the *Present*,
Doing full justice
To your Life,
Before you *Die* !

وقتِ سحر است، خیز اے مایۂ ناز
نرمک نرمک بادہ خور و چنگ نواز
کانہا کہ بجا اند، نپایند دراز
و آنہا کہ شدند، کس نمی آید باز

49

It is Morn, a Happy Morn !
Wake up, O Sweetheart !
And don't waste Time
In *Vain* !
Now drink Wine sip by sip,
And produce Music
From the Harp,
To remove my heart's *Pain*[1] !
For those who are still *asleep*,
Will not last longer,
And those who have gone away[2],
Will never return *Again* !

1. That is, Sorrow ; Anxiety.
2. i. e., Have died.

از تن چو برفت جانِ پاکِ من و تو
خشتے دو نہند بر مغاکِ من و تو
وانگہ ز برائے خشتِ گورِ دگران
در کالبدے ہمی کشند خاکِ من و تو

50

When our Spirit
Will quit our Body
In spite of our *Lust*[1],
They will fix a few
Bricks upon our Graves,
Wherein we gradually *Rust*[2] !
Then, for another's Grave,
They will mould
Into Bricks,
Mine and Thine *Dust* !

1. Lust : passion ; greed (for a longer life).
2. Rust : to impair by time ; to decay.

روزے کہ بدست برنہم جام شراب
وز غایت خرمی شوم مست وخراب
صد معجزہ پیدا کنم اندر ہر باب
زیں طبع چو آتش وسخنہای چو آب

51

The Day I put upon my hand
A Cup of *Wine*,
And in my intoxication,
For an eternal pleasure *Pine*[1] :
My insipred Mind
And high Imagination,
Create on every Subject
Of Life,
A thousand Thoughts Divine[2] !

1. Pine : to have an intense Desire !
2. Divine : excellent in the highest degree ; sacred.

من بندۂ عاصیم، رضائے تو کجاست؟
تاریک دلم، نورِ صفائے تو کجاست؟
ما را تو بہشت اگر بطاعت بخشی
ایں مزد بود، لطف و عطائے تو کجاست؟

52

O Lord ! I am a Sinner,
But where is Thy
Forgiveness ?
The Chamber of my Heart
Is dark, I *Confess*,
But where is Thy Divine Light
To illuminate it ?
If Thou givest me
Paradise for my "Virtues",
Of course, 'tis my Remuneration[1],
But where is Thy *Reward*,
To confer and *Bless* ?

1. i. e., Recompense ; wages for Services.

برگیر ز خود حساب اگر باخبری
کاوّل تو چه آوردی و آخر چه بری
گوئی نخورم باده که می باید مُرد
می باید مُرد، خوری ورنه خوری

53

Have an account
Of yourself
And ponder[1] on the *Past* :
How you dealt
With a time that is
Flying back so *Fast* !
You say : "I don't Drink,
For I have to Die[2] ! ?
Oh, Drink
Or do not Drink,
You *must* die at *Last* !

1. Ponder : consider with deliberation : think well.
2. -and after death I fear the Punishment for my Sins !

خیام تنت بخیمه می ماند راست
سلطان روح است و منزلش دار فناست
فراش اجل ز بهر دیگر منزل
از پا فگند خیمه که سلطان برخاست

54

O Khayyam ! In the Wilderness
Of the World
Thy Body is like a *Tent*,
And thy Spirit dwells in it
Just like a King !
Oh, to the Abode of
Annihilation[1] is its *Ascent*[2] !
The waiter of Death
Is now folding up
The Tent
For another Destination,
Because the King[3] left it,
And in eternal rapture[3],
Towards the Heaven *Went* !

1. Annihilation : non-existence ; nothingness.
2. Ascent : the act of ascending or rising upward.
3. That is, the Spirit.
4. Rapture : extreme joy or pleasure.

ہر سبزہ کہ بر کنارِ جوئے رستہ است
گویا ز لبِ فرشتہ خوئے رستہ است
پا بر سرِ سبزہ ہا بخواری نہ نہی
کاں سبزہ ز خاکِ لالہ روئے رستہ است

55

Every green
That from the bank
Of a Stream has *Grown*,
Has really sprung
From the Lips
Of a lovely Sweetheart :
To thee it must be *Known* !
Ah, don't crush the Grass
Under thy Feet
So mercilessly,
For it has been
From the Dust
Of some Tulip-red *Face*[1],
Blown !

1. Of course, the Face of a Sweetheart !

هرچند که رنگ و بوی زیباست مرا
چون لاله رخ و چو سرو بالاست مرا
معلوم نه شد که در طربخانهٔ خاک
نقاشِ من از بهرِ چه آراست مرا

56

Although in Colour, Complextion,
Features, and Cypress-like Height,
So charming I appear to *Thee* ;
Although I am Perfect
In my Structure,
And from blemish[1] *Free* ;
Yet I don't know
Why in this Luxurious House[2]
Of Dust,
My Painter[3] has painted
And decorated *Me* !

1. Blemish : defect ; flaw.
2. That is, the World.
3. That is, the Creator.

ایں صورتِ کون جملہ نقشے است خیال
عارف نبود ہر کہ نداند ایں حال
بنشیں قدحِ بادہ بنوش و خوش باش
فارغ شو ازیں نقش و خیالاتِ محال

57

Oh, the entire Universe
Is only an impression
Of your own *Mind*[1] !
Woe to those
Who were lost in *Fiction*,
And *Facts* couldn't *Find* !
Now enjoy Wine
With the sweet tunes of Music,
For the Pleasure of *To-day*
Is your best Share,
And the fruit of your "Past Struggle"
You *must* eventually leave *Behind*[2] !

1. *Cf* :
"O Ghalib ! don't be deceived
By the constant *Fascination*
Of this Universe,
For surely ' tis a network
Of your own *Imagination* !"
-Ghalib

2. That is, after your death !

گر بادہ خوری تو با خردمنداں خور
یا با صنمے سادہ رُخے خنداں خور
بسیار مخور، ورد مکن، فاش مساز
اندک خور و گہ گہ خور و پنہاں خور

58

If you take Wine,
Take it with the *Wise* ;
Or, you may have it
With a young and beautiful Boy[1],
Who, with his Laughter,
Will enhance the Pleasure,
And you'll feel to be in *Paradise* !
Drink occasionally,
Just a little quantity,
In the Privacy,
So that, by your excessive Drinking,
Tumults may not *Rise* !

1. In the Original : "Sada Rukh" means a boy without beard !

توبہ مکن از مے اگرت مے باشد
صد تائب باوغات درپے باشد
گل جامہ دراں و بلبلاں نعرہ زناں
در وقتِ چناں توبہ روا کے باشد

59

If you have a Flask of Wine
And a pretty Sweetheart,
Do not by any means *Repent* !
To enjoy your Life
At the *best*,
Spring is the only Season
For Love, Luxury and *Scent*[1] !
Lo ! The Roses
Are tearing off
Their garments[2],
And the Nightingales
Are singing happy Songs :
Oh, how a living creature
Like *me* can avoid,
Such an enjoyable
And thrilling *Event*[3] ?

1. That is, Fragrance (of Flowers).
2. That is, they blossom !
3. That is, occasion ; opportunity.

یارب تو جمالِ آں مہِ مہر انگیز
آراستہ بسنبل و عنبر بیز
پس حکم ہمی کنی کہ در وے منگر
ایں حکم چناں بود کہ کج دار و مریز

60

My Sweetheart
A fascinating[1] Face
And Figure doth *Bear*[2] !
O God ! She is Thy masterpiece,
And Thou hast decorated her
With rosy cheeks, moon-like forehead
Black Eyes, silky and fragrant *Hair* :
And then Thou hast commanded me
Not to look at her !
This order of Thine would mean :
"Bend aside thy filled Cup,
And let not a single Drop
Fall down, take *Care* !"

1. Fascinating : charming ; enchanting ; exceedingly beautiful.
2. Bear : possess.

تا بتوانی غم جہاں ہیچ مسنج
بر دل منہ از آمدہ وز نا آمدہ رنج
خوش مے خور و می بخش دریں وار سپنج
با خود نہ بری گرچہ بسے داری گنج

61

As far as possible,
Don't worry about the World
In any *Measure* !
Never be anxious
About your *Present*
Or the *Future* Problems,
And pass your Time
In *Pleasure* !
Oh, drink Wine Carelessly
And in this "Guest House[1]"
Of the World
Be very Generous,
For at the moment of Death
You won't carry with yourself,
All your *Treasure* !

1. For the world is just like an Inn wherein people come and go.

اے آنکہ خلاصۂ چہار ارکانی
بشنو سخن از عالمِ روحانی
دیوے و ددے و ملکؑ و انسانے
با تست، ہر آنچہ می نمائی آنی

62

O Man ! Thou art
The gist of Four Elements[1],
And of every blemish[2] *Free* !
Now I reveal
A great Secret
Of the Spiritual World
To *Thee*
Devil, Beast, Angel and Man,
All of them are hidden
Within thy *Soul* :
Whatever of them thou wilt
Demonstrate in *Actions*,
That wilt thou *Be* !

1. Four Elements : Dust, Wind, Water and Fire.
2. Blemish : defect ; flaw. Says Shakespeare about the greatness of "Man" in the Universe : "What a piece of work is *Man* ! how noble in reason ! how infinite in faculty ! in form and moving how express and admirable ! in action how like an Angel ! in apprehension how like a god ! the "beauty of the World" ! the paragon of animals !"

(Hamlet : Act II)

گویند مرا که مے پرستم هستم
گویند مرا عارف و مستم هستم
در ظاهر من نگاه بسیار مکن
کاندر باطن چنانکه هستم هستم

63

Some people say that I am
A worshipper of *Wine* ;
Others say that I am a Mystic,
And my Sentiments and Thoughts
Are *Divine* !
Oh, don't look much
To my *outward* conduct,
For *inwardly* I am what I am,
And my Creed[1] and Conviction
You cannot *Define*[2] !

1. Creed : fundamental points of Belief ; Faith.
2. Define : explain ; interpret.

گر مے نخوری طعنہ مزن مستاں را
گر دست دہد توبہ کنم یزداں را
تو فخر بدیں کنی کہ من مے نخورم
صد کار کنی کہ مے غلامست آں را

64

If you don't drink,
Do not *Blame*
The Drunkards :
For if we are assisted
By Allah,
We would repent to the *Same* !
You are Proud
Because you don't *Drink*,
But you do a thousand things,
That can easily put
Drinking to *Shame* !

ہنگام سفیدہ دم خروسِ سحری
دانی کہ چرا ہمی کند نوحہ گری ؛
یعنی کہ نمودند در آئینۂ صبح ،
کز عمر شبے گذشت و تو بے خبری!

65

Oh, at the Moment
Of Dawn
The Cock doth *Cry*,
But do you know *Why*
Doth he Cry
Again and again ?
That is, another Night
Of your age
Has passed away,
While you are still
Negligent[1] of the Life
Hereafter,
Though your Spirit is
About to *Fly*[2] !

1. Negligent : forgetful ; oblivious.
2. That is, you are not sure about the period of your life, and your Spirit may depart at any moment.

من ظاهرِ نیستی و هستی دانم
من باطنِ هر فراز و پستی دانم
با این همه از دانشِ خود بیزارم
گر مرتبهٔ ورای مستی دانم

66

Assuredly I *Know*
The Secrets of Existence
And non-Existence !
Assuredly I Know
The inwards and outwards
Of every High and *Low* :
Yet, I would divorce
My *Reason*,
If to the divine Abode
Of "Love[1]"
I could ever *Go*[2] !

1. That is, love for the Supreme Being, for only in the light of this love the reality of everything in the Universe can be properly observed, and thereby distinction between Good and Evil can be made !
2. i. e., Approach.

حق جانِ جہان ست وجہان جملہ بدن
واصنافِ ملائکہ حواسِ این تن
افلاک عناصر و موالیـد اعضا
توحید ہمین ست ودگرہا ہمہ فن

67

Oh, the Universe is
Just like a Body,
And the Supreme Being
Is therein like a *Spirit* !
All the Angels are
Like the Senses in *It* !
I think the Heavens too
Are like the *Elements*
In the Body of Universe,
Whereas animals, vegetables,
And the mineral fossils
Are its Limbs !
This is the "Unity of God"
And all the rest
Is unconvincing output
of *Wit*[1] !

1. Wit : Intellect ; Reason.

جانم بفدائے آنکہ او اہل بود
سر در قدمش اگر نہم، سہل بود
خواہی کہ بدانی بہ یقیں دوزخ بود
دوزخ بجہاں صحبت نااہل بود!

68

Now a Point of Wisdom I *Tell*
You for your Honour
And Peace of Mind :
Seek always the Company and *Counsel*
Of pious and well-educated men,
And be respectful to them !
Shall I tell you
What is the *existing* Hell
In this World ?
The society of a vulgar[1]
And ignorant man
Is *Hell*[2] *!*

1. Vulgar : rude ; brutish ; mean.
2. For the ignorant are generally devoid of civility, culture and good manners !

سستی مکن و فریضۂ حق بگزار
وز لقمہ کہ داری زکساں باز مدار
در خونِ کسے و مالِ کسے قصد مکن
وستت بکند کار و دلے قلب بیار

69

I would like to give *Thee*
A piece of Advice :
Love Virtue, hate Vice,
And observe *all* the Commandments of God !
Crime never pays
The Subject :
Thou canst everywhere *See* !
Therefore, don't cause
A loss of wealth, honour,
Or life to anyone,
And to the Suffering,
Helpful and generous *Be* !

آن قصر که بهرام درو جام گرفت
آهو بچه کرد و شیر آرام گرفت
بهرام که گور می گرفتی همه عمر
بنگر که چگونه گور بهرام گرفت

70

The magnificent Palace
Wherein Bahram[1] gloried
And drank *Deep*,
Now she-deer has laid
Her Young in it,
And Lions its
Floor *Keep*
Ah, Bahram who
Hunted wild asses
Throughout his life,
Has now been hunted
By the Grave,
And therein he lies
Fast *Asleep* !

1. The name of a King of Iraq, who was very fond of hunting wild asses : that is why he is also called "Bahram Gor"—"Gor" in Persian meaning an Ass ! "Gor" also means a "Grave" and therefore note the beauty of Pun in : "Bahram who hunted a "Gor" (ass), has now been hunted by "Gor" (Grave)".

بر کوزہ گرے پریر کردم گذرے
از خاک ہمی نمود ہر دم ہنرے
من دیدم اگر ندید ہر بے بصرے
خاکِ پدرم برکفِ ہر کوزہ گرے

71

Ah, I passed by a Potter
Yesterday,
Who dug the Earth
With his Hoe,
And without feeling
Pushed the Dust *Away* !
Though every blind man[1]
Couldn't see,
I surely *Saw* :
The dust of my Father
In the Potter's hands,
With which
He mercilessly did *Play*[2] !

1. *i.e.*, Those who have no keen insight to observe the *inner condition* of anything in the Universe !
2. While he made some clay of it, to make Pots !

ایں ہمنفساں مرا بمے قوت کنند
ویں چہرۂ کہربا چو یاقوت کنند
چوں فوت شوم بمے بشوئید مرا
وز چوب رزم تختۂ تابوت کنند

72

O Friends ! When I die,
Nourish me with *Wine*,
So that my pale Face
Like a red Ruby
May *Shine* !
When Death lays
Her icy Hand
Upon me,
Wash my body with *Ale*[1],
And prepare my Coffin
With the wood of *Vine*[2] !

1. Ale : beer, or a kind of beer.
2. Vine : a well-known climbing plant with a woody stem producing grapes.

لب بر لب کوزه بردم از غایت آز
تا زو طلبم واسطهٔ عمر دراز
با من بزبان حال می گفت این راز
عمری چو تو بوده ام دمے با من ساز

73

I placed my lips
At the lips of a Wine-cup
In the extreme *Greed*,
That for a long
And happy life
I may eagerly *Plead*[1] !
The Cup told me
This Secret with its
All-obliterated Tongue :
"Seek thy Pleasure
Of me for a *Moment*,
For in the Past
I've been a Man
Like thee, *Indeed*[2] !"

1. Plead : advocate ; make arrangements for.
2. Indeed : assuredly ; beyond any doubt, for the Potter made clay out of my dust, and of the clay he made earthen Pots !

گر کارِ تو نیک است، به تدبیرِ تو نیست
ور سر برود، نیز به تقصیرِ تو نیست
تسلیم و رضا پیشه کن و شاد بزی
چون نیک و بدِ جهان به تدبیرِ تو نیست

74

If you are Successful
In your Enterprise[1],
'Tis not due to your
Wisdom and *Wit*[2] ;
And if you are
A total Failure, the same was
In the Preserved Tablet *Writ*[3] !
When Good or Evil of the World
Is out of your control,
Then never worry
Or despair, but yourself
To the Divine Decree *Submit*[4] !

1. Enterprise : undertaking ; attempt.
2. Wit : Intellect ; sagacity.
3. Short of "Written"
4. Submit : To surrender to power, will, or authority of.

این خاک ره از خواجه بخاری بوداست
در وقت خود او بزرگواری بوداست
هرجا که قدم نهی ، یقین می پندار
کاں دست کریم شهسواری بوداست

75

Ah, this Dust of your *Way*,
Is of Khuaja Bnkhari,
Who has been
A great man
In his own *Day* !
Anywhere you set
Your Foot, there must be
The generous Hand
Of a great Rider :
Therefore, walk gently
Brother, gently, *Pray*[1] !

1. *i.e.*, Walk softly and show some reverence and regard for those who have become dust by the lapse of Time !

ساقی! نظرے بہ یکساں بہرِ خدا
بشکن بُت، بوالہوساں. بہرِ خدا
ما ماہیِ مردہ ایم، تو آبِ حیات
مارا بوصالِ خود رساں. بہرِ خدا

76

O Cup-bearer[1] !
Let me enjoy thy *Sight*,
And in the Bliss
Of thy Union
Let me have eternal *Delight* !
I am a dead Fish,
And thou art the Nectar[2] :
Let me once dive into it,
And again I'll Live,
Outright[3] !

1. In Persian Poetry "Saqi" (Cup-bearer) is always a young and beautiful Sweetheart !
2. Nectar : the fountain of sweet and pleasant drink.
3. Outright : at once ; presently.

روزے کہ ترا مہلت ست میخور مئے ناب
کین عمر گذشتہ در نیابی، دریاب
دانی کہ جہاں رو بخرابی دارد
تو نیز شب و روز ہمیں نوش شراب

77

Oh, the vanishing Substance
Of the World,
Is neither mine, nor *Thine* !
Therefore, make much
Of the *Present* Time,
And be married
To the Daughter of *Vine*[1] !
You know well
That everything herein
Is subject to decline and fall :
Then go, and sink all your Sorrow
Into a Cup of *Wine* !

1. In Persian "Dukhtar-i-Raz", that is, Wine.

مے خوردن و گردِ گلرخاں گردیدن
بہتر ز ہزار زاہدی ورزیدن!
گر مردمِ مے خوار بدوزخ باشند
پس روئے بہشت را کہ خواہد دیدن!

78

Drinking Wine, and
In the Company of
The Beautiful to *Be*,
Is much better
Than a hypocritical *Piety* !
If the Drunkards
Will be thrown
Into Hell,
No one the Face
Of Paradise will *See*[1] !

1. For, according to Khayyam, drunkards, in spite of their human weaknesses and shortcomings, are *never* hypocritical, offensive, or fraudulent to anyone !

گردوں نگرے زعمِ فرسودۂ ماست
جیحوں اثرے زچشمِ پالودۂ ماست
دوزخ شررے زرنجِ بیہودۂ ماست
فردوس دمے زوقتِ آسودۂ ماست

79

Heaven is an impression
Of my weary Age,
That has gone *By* ;
Ocean is but a Drop
Of my weeping *Eye* ;
Hell is a Spark
Of my pathetic Sighs,
And Paradise
Is only a moment
Of my Peaceful Time,
The Bliss[1] of which
Shall never *Die*[2] !

1. Bliss : perfect happiness ; enjoyment.
2. i.e', come to an end.

مے خوردنِ من نہ از براۓ طرب است
نے بہرِ فساد و ترکِ دین و ادب است
خواہم کہ بہ بیخودی بر آرم نفسے
مے خوردن و مست بودنم زیں سبب است

80

The purpose of *my* Drinking
Is *not* to have Pleasure,
Or, to enjoy the fine *Season*[1] ;
Nor to cause Tumults,
Or to break
The Religious and Moral Laws !
In fact, I want to pass my Time
In self-negligence and *Oblivion* ;
So, for *my* Drinking,
This is the only *Reason*[2] !

1. Drunkards especially drink Wine in the Springtime, or in a moonlit night, or on a cloudy day !
2. Says Ghalib in this meaning :

مے سے غرض نشاط ہے کس روسیاہ کو
اک گونہ بےخودی مجھے دن رات چاہیے

"The object of my Drinking is *never* to have pleasure. Rather, I wish to forget myself during the day and the night (just to avoid Worries)".

در ہر دشتے کہ لالہ زارے بودہ است
آں لالہ ز خونِ شہریارے بودہ است
ہر برگِ بنفشہ کز زمیں می روید
خالیست کہ بر رخ نگارے بودہ است

81

In any Forest
Where there is a Field
Of Tulips, which find no *End*[1],
From the Blood of a King,
Have they really grown,
I *Apprehend*[2] !
Ah, every Petal of Pansy,
Which springs from the Earth,
Is a mole, is a mole,
That once decorated
The Cheek
Of a beautiful *Friend*[3] !

1. That is, they are boundless.
2. Apprehend : to imagine, to think.
3. That is, a Sweetheart,

بگذار دلا وسوسۂ عقلِ معاش
از ہستیِ خویشتن ببر چوں او باش
در بزمِ قلندرانِ معنی بنشیں
آزادہ شو و شراب نوش و خوش باش

82

Oh, don't be anxious
About thy living[1],
And never worry
How to be[2], or not to *Be* !
Entertain Cheerfulness
And from Sorrow *Flee* !
Sit in the Company of those
Who know the *Meaning*,
And not mere *Words* ;
Then drink in leisure,
And be careless,
Jolly and *Free*[3] !

1. Living : Sustenance ; maintenance.
2. *i e.*, How to *exist* ; how to provide Sustenance.
3. That is, free from anxiety and artificial misery !

من ہیچ ندانم کہ مرا آنکہ سرشت
از اہل بہشت کرد یا دوزخ زشت
جامے و بتے و بربطے بر لب کشت
ایں ہر سہ مرا نقد و ترا نسیہ بہشت

83

Oh, I don't know
Why the *Flash*
Of my life
Was shown to this Globe ;
And whether this *Trash*[1]
Belongs to Heaven or Hell !
Anyway, to you
Paradise is a *Credit*,
And Wine, Harp, and
A Bewitching Sweetheart,
To me is *Cash* !

I. *i.e.*, Human body ; this bundle of flesh and bones which is doomed to decline and decay !

مے برکفِ من نہ و بر آور غلغل
با نعرۂ عندلیب و صوتِ بلبل
بے نغمہ اگر روا بدے مے خوردن
مے در سرِ شیشہ ہا نکردے قلقل

84

O[1] Cup-bearer ! Give the Cup
Of red wine in my Hand,
An produce
The Sound of "*Ghul-Ghul*[2]"
In the Heart
Of the Garden,
With the Voice of a "*Bul-Bul*"[3] !
If Drinking could be
Permissible without *Music*,
Wine itself in the Goblet
Would never say : "*Qul-Qul*"[4] !

1. In this Quatrain I have mentioned the original Persian Rhymes, for two of them are musical "Sounds" and sounds can't be changed !
2. *i.e.*, Sweet tunes of Music.
3. Nightingale.
4. A musical sound like this is heard when Wine is poured down into a Glass !

ساقی نظرے کہ دل ز اندیشہ تہی ست
شیراں ہمہ رفتہ اند، ہر بیشہ تہی ست
ہر شب ز حباب کف زدے شیشۂ چرخ
امروز کہ دورِ ما بود، شیشہ تہی ست

85

O Cup-bearer !
Please be kind to *me*
For, of the lofty Ideas
My mind is *Empty*[1] !
Alas ! All the Lions[2]
Have gone away,
And of them
The Forest is *Empty* !
Every Night, the Flask of Heaven
Filled the Cup of a Bubble
With sparkling Wine,
But To-day, in *my* age,
The Flask is *Empty* !

1. Because, to Khayyam high Imagination is impossible without Drinking !
2. That is, brave men, who spoke the Truth, uprooted Evil, and never feared any worldly creature !

شیخے بزنے فاحشہ گفتا مستی
ہر لحظہ بدامِ دیگرے پا بستی
گفتا کہ شیخا ہر آنچہ گوئی ہستم
امّا تو چنانکہ می نمائی ، ہستی؟

86

A Sheikh said
To a Prostitute
With a sense of *Pride* :
"Wanton[1] ! You always desire
A new Lover *Beside*[2] !"
The Woman replied :
"I *am* exactly
What you say about *me*,
But are you really so,
As you *seem* to *be*,
O religious *Guide*[3] ?"

1. Wanton : having no regard for right ; Lustful.
2. Beside : by your side ; in your bed.

صیاد نہٖ حدیثِ نخچیر مکن
چیزے کہ نخواندہٖ تو تقریر مکن
چوں پیرِ طریقت ز تو معنی طلبد
از دیدہ بکن روایت، از تفسیر مکن

87

If you are not a Hunter,
Don't speak of *Game*[1] !
Anything that you havn't seen
And studied thoroughly,
Don't discuss the *Same* !
When the Spiritual Guide[2]
Asks you the meaning
Of "FAITH",
Describe it by your "Eyes[3]",
And not by any "*Commentary*"[4]
Making "Truth" your *Aim*[5] !

1. Game : prey.
2. In the original "Peer-i-Tariqat" one who guides to the Right Path.
3. There is a method of instruction with the Mystics, when they describe something only with their *Eyes* !
4. In the Original : "Tafsir".
5. *i.e.*, Object ; motto.

از بسکه جنوں خیز بود فصلِ بہار
عشاق دریں فصل نہ گیرند قرار
بر نسیہ مکن تکیہ و با نقد بساز
فارغ ز غمِ دہر و غمِ روزِ شمار

88

O Lads and Lasses !
Together in the Garden
Flock[1],
And to the instincts and
Requirements of Spring,
Do not cause a *Shock* !
Ah, get hold of the *Present*
Opportunities of
Merry-Making :
For the Expectation
Of *Future Pleasures*,
Is nothing but a foolish *Stock*[2] !

1. That is, make a group ; gather together.
2. For the future events and incidents may be quite opposite to your desires and expectations !

گلشن بہ بہاراں شدہ ہمدوشِ جناں
آیند جواناں بہ چمن رقص کناں
مطرب! غزلِ نغز سرا بر بربط
از نغمۂ تو تازہ شود روح و دل و جاں

89

With all its Rose[1]
Has come the *Spring* !
Lovers in the Garden
Dance and *Sing* !
Oh, this is the best Time
For Music ;
Let us first make a Ring[2],
And then Sing
A Love Song :
O Musician !
Strike the *String* !

1. Rose : splendour ; dignity ; enchantment.
2. Ring : a Circle.

در کارگہِ کوزه گرے بودم دوش
دیدم دو ہزار کوزه گویا وخموش
ہریک بزبانِ حال با من گفتند
کو کوزه گرو کوزه خرو کوزه فروش؟

90

Last Night
Into the Factory
Of a Potter I *Got* :
There I Saw
A thousand Pots :
Some of them spoke,
But others *Not* !
One of them spoke to me
With its all-obliterated Tongue :
"O Brother ! Where's the Potter ?
Where is the Purchaser ?
And where is he,
Who sold the *Pot* ?"

خیّام ز بہرِ گنہ ایں ماتم چیست؟
در خوردنِ غم فائدہ بیش و کم چیست؟
آں را کہ گنہ نکرد، غفراں نہ بود
غفراں ز برائے گنہ آمد، غم چیست؟

91

For all your Past Sins,
O Khayyam,
Why are you sorry and *Sad*?
To be helpless
In the clutches of *Greed*,
Is for a human being
Too *Bad*!
An *innocent* person
Shall not obtain
God's Forgiveness,
Because His Pardon is meant
For the *Sinners*[1] :
Then don't worry
For a moment even,
And be Hopeful and *Glad*!

1. How true is this fact, particularly when we consider it in the light of the following Verse :
"Say : O my servants ! who have been unjust to their souls (by committing sins), despair not of the mercy of Allah ; surely Allah forgives sins altogether. He is indeed the Forgiving, the Merciful" (39 : 53)

در ہیچ سرے نیست کہ اسرارے نیست
دل را خبر از اندک و بسیارے نیست
ہر طائفہ روند راہے در پیش
الا رہِ عشق را کہ سالارے نیست

92

Every Head
Doth some Secrets *Hide* !
Every Heart, regardless of *more* and *less*,
Doth to some Faith *Abide* !
All the Communities
Of Mankind
Are led by a *Leader*,
But on the Path of "Love",
There is no *Guide*[1] !

1. *Cf*:
"On the dangerous Path of Love,
Where no Destination could we *See*,
All my co-travellers deserted me
One after the other,
But only my pathetic "Morning Sigh"
Remained faithful to *Me* !"
—Hafiz

شمع است و شراب و ماہتاب اے ساقی
شاہد ز شراب ہم خراب اے ساقی
از خاک بر آر ایں دلِ پر آتش را
برباد مدہ ، بسیار آب لے ساقی

93

The Candle burns,
The Liquor sparkles,
And the full Moon
in Heaven doth *Shine* :
O Cup-bearer !
Besides, my Sweetheart
Is also intoxicated
With *Wine* :
O Cup-bearer !
Oh, pick up
This enflamed Heart
Of mine from the Dust,
That it shouldn't go
With the Wind[1],
And bring me
The juice of *Vine*[2] :
O Cup-bearer !

1. That is, be not destroyed.
2. That is, Wine, for "Vine" is a well-known climbing plant with a woody stem, producing Grapes !

در خواب بدم، مرا خردمندے گفت
کز خواب کسے را گلِ شادی نہ شگفت
کارے چہ کنی کہ با اجل باشد جفت؟
برخیز کہ زیرِ خاک می باید خفت!

94

A wise man advised me
When I was *Asleep* :
"From such a Sleep
None of the human beings
A Crop of Pleasure
Could ever *Reap* !
Why do you indulge in a thing
Which is associated with Death ?
Now Awake ! For under the Dust
You'll have a Sleep
Too long and *Deep*[1] !

1. Continuous and without any break.

اے دل اگر از غبارِ تن پاک شوی
تو روحِ مجسّمی، بر افلاک شوی
عرش است نشیمنِ تو، شرمت بادا
کائی و مقیمِ خطّۂ خاک شوی

95

O Heart !
How long will you remain
Under the Spell of
Greed and *Lust*[1] ?
Being oblivious[2] of God,
How long shall you be
To Him rebellious[3]
And *Unjust* ?
Assuredly, you are
The Spirit[4] personified,
And the "Divine Seat[5]"
Is your *Destination* :
Then why are you bound
To this Globe of *Dust*[6] ?

1. Lust : Passion ; carnal appetite.
2. Oblivious : forgetful ; negligent.
3. Rebellious : engaged in rebellion ; disobedient.
4. That is, originally you are a pure and clean Spirit, not to be affected with passion and temptation.
5. In the Original : '*Arsh*'.
6. *i.e.*, This temporary and fleeting World.

در دہر کسے بہ گلعذارے نہ رسید
تا بر دلش از زمانہ خارے نہ رسید
در شانہ نگر کہ تا بصد شاخ نشد
دستش بسرِ زلفِ نگارے نہ رسید

96

In the World
None could ever enjoy
The Union of his Sweetheart,
Until his Heart received
A great *Shock*, and this is
Love's well-known *Feature*[1] !
Look to the Comb !
As long as it wasn't cut
Into a hundred branches,
Its hand couldn't touch
The Hair of a beautiful *Creature* !

1. *i.e.*, Characteristic ; effect.

آں بُت کہ دلم از بہرِ او زار شدہ ست
او جائے دگر بغم گرفتار شدہ ست
من در طلبِ علاجِ خود چوں کوشم
چوں آنکہ طبیبِ ماست بیمار شدہ ست

97

The Sweetheart
For whom my Heart
Is crazy and desirous *Still*[1],
Has fallen in Love
With another Person,
Against his choice and *Will*[2] !
Oh, how should I get
Treated by anyone,
When my own Physician[3],
Himself has become *Ill* ?

1. Here used in the sense of "always" or "continually".
2. Because the Sweethearts themselves never like to be seriously in love with anyone !
   "Ah we expect "Faithfulness" of those who never knew, never knew,
   Even the meaning of this Word !"
   —Ghalib
3. That is, the Sweetheart.

ساقی قدحے کہ کارساز است خدا
در رحمتِ خود بندہ نواز است خدا
مے خور بہ بہار و بارِ طاعت مفروش
کز طاعتِ خلق بے نیاز است خدا

98

O Cup-bearer !
Bring me Wine,
And the criticism of Sufi
Do not *Heed* !
Since God is Merciful
And Forgiving, my case
He Himself will *Plead* !
Oh, drink in the Spring,
And don't boast
Of thy Piety,
For the Service of Men
God doesn't *Need* !

با بط می گفت ماہی در تب و تاب
باشد کہ بجوئے رفتہ باز آید آب؟
بط گفت کہ چوں من و تو گشتیم کباب
بود از پسِ مرگِ ما چہ دریا چہ شراب

99

A restless Fish
Spoke to a Duck *Ashore*[1] :
"In this dry stream
Shall we hear again
The Water *Roar* ?"
Duck replied :
"When you and I
Are a roasted meat,
What's the difference, then,
Between Water and Wine[2],
After we do not live
Any *More* ?"

1. Ashore : Just near the shore.
2. For when roasted, they will be in the stomach of a Drunkard, therein enjoying a Swim in *Wine* !

بر پائے تو بوسہ دادن اے شمع طرب
بہ زاں باشد کہ دیگراں را بر لب
دستِ من و دامنِ خیالت ہر روز
پائے من و جستنِ وصالت ہمہ شب

100

Kissing thy Feet
O Candle of *Delight*[1],
Is much better
Than the Lips
Crimson[2] Lips, they *Bite* !
Oh, my Hands, void Hands,
Catch the Skirt
Of thy fascinating[3] image
Every Day,
And my Feet
Seek thy Union,
Love[4], all the *Night* !

1. Here, the address is to his Beloved.
2. Crimson : red.
3. Fascinating : charming ; enchanting.
4. "Love" : most often used for "Beloved".

بگشائے درے کہ درگشایندہ توئی
بنمائے رہے کہ رہ نمایندہ توئی
من دست بہیچ دستگیرے ندہم
کایشاں ہمہ فانی اند و پایندہ توئی

101

O God ! Open the Gate
Of Your Mercy to me,
For only *You* can show me,
The Right *Way* !
Good deeds are observed
Only by Your assistance,
Otherwise who could worship
Or *Pray* ?
I don't seek help
Of the worldly creatures,
For You are *Immortal*,
But for a moment they *Stay*[1] !

1. *i.e.,* Live in this World.

غم چند خوری بکار نا آمده پیش
رنج است نصیب مردم دوراندیش
خوش باش و جهان تنگ مکن بر دل خویش
کز خوردن غم قضا نگردد کم و بیش

102

Enjoyment and Revelry[1]
Isn't bound
To a particular *Date* !
Sorrow and Disappointment
Is the share of those,
Who for the Future *Wait* !
Oh, be Happy and
Don't make the World
A Prison for thee,
Because thy worries
Will never change thy *Fate* !

1. Revelry : Clamorous Jollity ; noisy festivity.

تا بوده دلم ز عشق محروم نه شد
کم بود ز اسرار که مفهوم نه شد
اکنون که همی بنگرم از روئے خرد
معلومم شد که هیچ معلوم نه شد

103

So long as my Heart
Had a *Hue*[1]
Of a warm Love,
My Imagination *Flew*
To the height of Heaven,
And I easily understood
The Secrets of Divinity[2] !
But now that I see
Only in the light of *Reason*,
I really feel as if
Nothing I ever *Knew* !

1. Hue : colour.
2. Divinity : God and His Attributes ; Theology.

بت گفت به بت پرست کاے عابدِ ما
دانی ز چہ روے گشتہ ساجدِ ما؟
بر ما بجمالِ خود تجلّی کردست
آں کس کہ ز تست ناظر و شاہدِ ما

104

An Idol said to the Idolater :
"O my Worshipper ! Were you ever
Just and *Free*,
To contemplate as to why
Every Morn and Eve
You devoutly[1] worship *Me* ?
That Immortal Sweetheart[2]
Has reflected His Beauty
Upon me,
Who is apparent[3] in my Figure,
And is a Spectator
In *Thee* !"

1. Devoutly ; solemnly.
2. That is, the Supreme Being.
3. Apparent : visible ; manifest.

چوں عشقِ ازل بود مرا انشا کرد
بر من ز نخست درسِ عشق املا کرد
وانگاه قراضهٔ زرِ قلبِ مرا
مفتاحِ خزائنِ درِ معنا کرد

105

It is the Force of Love
That existed in all Eternity,
And *Thence*
Brought me to this Globe !
From the very beginning
I was taught the Lesson
Of *Love*,
And was given *Licence*[1]
To impart its Pathos[2]
To all Humanity !
It is *Love* that took up
The gold-dust of my Heart,
And out of it made a Key,
To open the Door of Wisdom
And *Intelligence*[3] !

1. *i.e.*, Permission ; authority.
2. Pathos : tender emotions ; grief.
3. Intelligence : sagacity ; wisdom ; knowledge.

گر گوہر طاعتت نہ سفتم ہرگز
ور گرد رہت ز رخ نہ رفتم ہرگز
نومید نیم ز بارگاہِ کرمت
زیرا کہ یکے را نہ گفتم ہرگز

106

O God ! Though the Seeds
Of Thy Obedience
I couldn't *Sow*,
And to the Destination
Of Heaven[1]
I couldn't *Go* :
Yet I was never
Despondent[2] of Thy Mercy
And Favour :
To none
Of the Sinners,
I ever said : "*No*"[3] !

1. *i.e.*, Paradise.
2. Despondent : losing Hope ; despairing.
3. That is, I never disappointed anyone, who had a hope of Thy mercy and forgiveness !

خیام زمانہ از کسے دارد ننگ
کو در غم ایام نشیند دل تنگ
مے خور تو در آبگینہ با نالہ و چنگ
زاں پیش کہ آبگینہ آید بر سنگ

107

O Khayyam ! The World leaves
Those Gloomy[1] and *Alone*,
Who against the miseries
And misfortunes
Complain and *Moan* !
Oh, take Wine
From the Flask,
And drink it
With the music of Harp,
Before the Flask
Of thy Life
Falls upon a *Stone*[2] !

1. Gloomy : downcast ; doleful , heavy of heart.
2. That is, before you die.

چوں بادہ خوری ز عقل بیگانہ مشو
مدہوش مباش و جہل را خانہ مشو
خواہی کہ مئے لعل حلالت باشد
آزارِ کسے مجوئے و دیوانہ مشو

108

When you take Wine,
Do not lose Reason,
For by intoxication
And vulgarity thereof,
You will *Attain*
Nothing but Hate
From others !
Therefore, when drunk,
Don't be wild and *Vain*[1] !
Oh, if you want Wine
To be legal for you,
Don't be *Offensive*[2]
To anyone, and
Do not be *Insane*[3] !

1. Vain : Vulgar ; indecent.
2. Offensive : aggressive ; causing trouble and dis-pleasure.
3. That is, don't lose sense !

خواہی کہ پسندیدۂ انام شوی
مقبولِ قبول خاصّہ و عام شوی
اندر پئے مومن و جہود و ترسا
بدگوئے مباش تا نکو نام شوی

109

If you want the Fruit
Of your *Education*,
And to be appreciated
By the People
Of every *Nation* :
Don't speak ill
Of any Community,
That you may attain,
Through all the Ages,
A good *Reputation* !

از عمرِ تو چونکہ می تراشد شب و روز
مگذار کہ بر تو خاک پاشد شب و روز
روز و شبِ خویش را بشادی گذران
اے بس کہ نباشی تو و باشد شب و روز

110

Of Joys and Sorrows,
Successes and Failures,
Make a *Chain* :
Days and Nights !
Since they diminish[1] thy Life
By every Moment,
Don't lose in *Vain* :
Days and Nights !
Oh, make much of Time
And pass away thy
Nights and Days
With Peace and Pleasure,
For thou shalt exist no longer,
But for ever will *Remain* :
Days and Nights !

1. Diminish : decrease ; reduce ; cut short.

گل گفت کہ من یوسفِ مصرِ چمنم
یاقوتِ گرانمایۂ پر زر دہنم
گفتم چو تو یوسفی، نشانی بنمائے
گفتا کہ بخوں غرق نگر پیرہنم

111

Rose said :
"In the Egypt of the Garden
I am a Joseph *Bold*[1] !
A precious Ruby[2] I am,
And my mouth is filled
With *Gold*[3] !"
I said :
"If you are Joseph,
Show me some Sign !"
Rose replied ;
"Ah, my Shirt is dipped
Into *Blood*[4],
You can easily *Behold* !"

1. Bold : courageous ; fearless. It was a characteristic of Joseph that in speaking the Truth he did not fear any worldly creature, though it were the King of Egypt himself. When Rose says ; "I am a Joseph in the Egypt of the Garden"—he means to say : "I am the most beautiful and charming Flower in the Garden".
2. Because of brightness and resemblance in Red !
3. That is, the golden dust in the centre of the Rose !
4. "And then they came with false blood on his Shirt". (Joseph : 18)

ابریقِ مئے مرا شکستی ربّی !
برمن درِ عیش را ببستی ربّی !
برخاک فگندی مئے گلگونِ مرا
خاکم بدہن مگر تو مستی ربّی ؟

112

There came a deadly *Stroke*
Of Lightning
To my Goblet
Filled with Wine,
And into pieces
It *Broke* !
O my Lord ! Be Dust
In my mouth[1],
Are you Tipsy
To practise upon me
Such a cheap *Joke*[2] ?

1. *i.e.*, Be shame to me, to speak disrespectfully !
2. There is a story behind this Quatrain. When Khayyam said this, his face was turned black ; but when he said another Quatrain (whose translation is given on next page), his face was turned white !

ناکردہ گناہ در جہاں کیست بگو؟
وانکس کہ گنہ نہ کرد، چوں زیست بگو؟
من بد کنم و تو بد مکافات دہی
پس فرقِ میانِ من و تو چیست بگو؟

113

O Lord ! Who is
A really "Pious Man"
In this world of Temptations ?
I do not *See* !
And how a Person,
Who doesn't commit Sin,
Can here Cheerful *Be* ?
Alas ! I practise Evil,
And Thou too returnest Evil[1] for it :
Then what is the difference
Between *me* and *Thee* ?

1. That is, punishment for disobedience ; chastisement.

مرغے دیدم نشستہ بر بارۂ طوس
در پیش نہادہ کلّۂ کیکاؤس
با کلّہ ہمی گفت کہ افسوس افسوس
کو بانگِ جرسہا و کجا نالۂ کوس؟

114

In the ruins of a
Magnificent Palace
A Bird I *Saw*,
Who had put before him
The Skull of Kaikaus[1],
And his rotten *Jaw* !
The gloomy[2] Bird said
By bending down its head :
"Alas ! Where is thy Crown ?
Where is thy Sovereignty ?
And where is
Thy royal Dignity
And *Awe*[3] ?"

1. The name of a great Persian King, of whom Rustam, the world-famous champion was a servant.
2. Gloomy : sad ; doleful ; downcast.
3. Awe : fear mingled with reverence.

رفتند ز رفتگاں یکے نامد باز
تا با تو بگوید از پس پردۂ راز
کارت ز نیاز می کشاید نہ نماز
بازیچہ بود نماز بے صدق و نیاز

115

This I know to the best
Of my *Ability* :
All of our relations and
Friends that went away,
None of them returned
To tell us
The Secrets of *Divinity*[1] !
Thy Problems will be Solved
By Love and Devotion,
And not by mere "Prayer",
For Prayer is only a *Play*,
Without Truth
And *Sincerity* !

1. Divinity : Theology ; God and his Attributes. And particularly the Secrets of Divinity beyond the Grave !

گویند کہ مرد را ہنر می باید
یا نسبتِ عالیِ پدر می باید
امروز چناں شدہ است در نوبتِ ما
کیں ہا ہمہ ہیچ ہست، زر می باید

116

All Wise men of the World
Have been saying
That the merit and greatness
Of a Man is judged
By his knowledge and *Art*,
Or a good "Lineage"
And noble Birth
On his *Part* !
But Oh ! In *our* corrupt Age,
All those qualities
Have been annulled,[1]
And now the only test
Of nobility is Gold[2] :
This state of affairs
Burns my *Heart* !

1. i.e., Reduced to nothing.
2. i.e., Wealth ; Riches.

خیام اگر بادہ پرستی خوش باش
باسادہ رُخے اگر نشستی خوش باش
چوں عاقبتِ کارِ جہاں نیستی است
آنگار کہ نیستی، چو ہستی خوش باش

117

O Khayyam ! If thou art
Crazy of Beauty and *Wine*,
Be happy !
For when thou art Tipsy
And enjoy the company
Of the Beautiful,
All the world is *Thine*,
Be Happy !
When everything in the World
Is going to be destroyed,
The sun of thy Merriment
Must always *Shine* ;
Be Happy !

با نفس همیشه در نبردم، چه کنم؟
وز کردهٔ خویشتن بدردم، چه کنم؟
گیرم که ز من درگذرانی به کرم
آن شرم که دیدی که چه کردم، چه کنم؟

118

Lord ! Against my own Evil Self
I always *Fight*[1] ;
What shall I do[2] ?
I bemoan my misdeeds,
And to find the way
To *Salvation*,
I lack the Divine *Light* :
What shall I do ?
I admit that You will
Pardon me by Your Mercy,
But I am ashamed
That I couldn't discriminate[3]
Between wrong and *Right* :
What shall I do ?

1. "And he who fears to stand before his Lord, and fights against evil suggestion of his Self, will find his abode in Paradise." (Quran, 79 : 40)
2. That is I cannot be saved from Evil, nor can I do any good without Your help.
3. Discriminate : to distinguish ; to observe the difference between.

اے آنکہ گزیدۂ جہانی تو مرا
خوشتر ز دل و دیدہ و جانی تو مرا
از جاں صنما عزیز تر چیزے نیست
صد بار عزیز تر از آنی تو مرا

119

O my Love ! On a Thorne of Pleasure
And Luxury do you *Sit* ;
But here I bleed
On the Thorns of Life,
Due to your constant Separation,
And my Heart has been *Hit*
With endless Sorrows !
There is no one like *you*
In the whole world,
And you are dearer to me
Than my Eyes, Heart and Soul :
Nay, I would sacrifice everything
For you, my Love,
'Cause you are my very *Spirit* !

بردار پیاله و سبوی ای دلجو
برگیر بگرد سبزه زار و لب جو
کین چرخ بسی قد بتان مه رو
صد بار پیاله کرد و صد بار سبو

120

O sweetheart ! Pick up
The Goblet and the *Glass* !
Let us make much
Of our Time,
In the countryside
Beside a Stream,
Upon the green *Grass* !
So many times
Heaven has made
Cups and Kuzas
Of the moon-faced sweethearts,
Making clay
Out of their dusty *Mass*[1] !

1. i.e., Bulk ; the heap (of their graves).

عشق ارچہ بلاست۔ آں بلا حکم خداست
بر حکم خدا ملامت خلق چرا ست؛
چوں نیک و بدِ خلق بتقدیر خدا ست
پس روز پسِ حساب بر بندہ چرا ست؛

121

Though "Love" is a calamity[1]
For the Lovers,
Yet it *Came*
Into the world
By the Order of God !
Then why do they *Blame*
The Lovers, helpless as they are ?
When Virtue or Vice
Is a matter of Predestination[2]
Then why there is a Reckoning,
For the *Same* ?

1. Calamity : distress; affliction; uphappiness.
2. Predestination : the doctrine that God has from eternity determined whatever comes to Pass, particularly that He has preordained human beings either to everlasting happiness or misery.

طوریست که صد هزار موسیٰ دیدست
دیریست که صد هزار عیسیٰ دیدست
قصریست که صد هزار قیصر بگذشت
طاقیست که صد هزار کسریٰ دیداست

122

This[1] is a Mount Sinai,
Which a million
Moses has *Seen* !
This is a Temple, wherein
A hundred thousand
Christs have *Been* !
This is a Palace,
Which beheld the Glory
Of countless Kings :
And this is a Throne,
That once dignified
Many a *Queen* !

1. In this Quatrain, from the very beginning to the end, by "This" is meant the fleeting "World" !

مائیم خریدار مے کہنہ و نو
وانگاه فروشندۂ جنت بدو جو
گوئی کہ پس از مرگ کجا خواہی رفت
مے پیش من آر و ہر کجا خواہی رو

123

I've been a customer of Wine,
Be it new or be it *Old* !
And when I was Tipsy,
For a handful of Barley,
Paradise I *Sold* !
You have asked me :
"Where shall I go
After my Death[1] ?"
Oh, put a Cup of Wine
Before me, and then go
To any place, *Untold*[2] !

1. That is, what is my *Destination* after my Death ?
2. Untold : not revealed ; hitherto undiscovered.

از گردش ایں دائرۂ بے پایاں
برخوردارے دو نوع مردم را داں
یا باخبرے تمام از نیک و بدش
یا بےخبرے از خود و از کار جہاں

124

Friends ! Listen attentively
When a wise man *Says* :
There are two kinds of men
Under the Sun,
Who happily and successfully
Pass their Nights and *Days* ;
Either those who are indifferent
To Good or Evil of the Universe,
Or those, who are oblivious
Of themselves, of the World,
And all its crooked *Ways*[1] !

1. i.e., Attitude ; ups and downs.

برموجب عقل زندگانی کردن
شاید کردن ولے نہ دانی کردن
استاد تو روزگار چابکدست است
چنداں بسرت زند کہ دانی کردن

125

In accordance with the Laws
Of Etiquette and *Morality*,
You can easily lead your Life,
But you don't,
Because of negligence,
Pride and *Vanity* !
Of course, your best Teacher is *Time*,
Who holds a Whip in his hand,
And strikes it
At your Head constantly,[1]
Till he uproots
Your Stubbornness[2] and *Brutality* !

1. Constantly : continually.
2. Stubborness : perverse obstinacy.

یاران موافق ہمہ از دست شدند
در پاۓ اجل یگاں یگاں پست شدند
بودند بیک شراب در مجلس عمر
دورے دو سہ پیشتر ز ما مست شدند

126

Oh, all of my familiar Friends
Have gone *Away* :
They were draggd into Grave
By the cruel Hand of Death,
Day after *Day* !
In the assembly of our Age,
They were my co-drunkards,
But Ah ! They became Tipsy
Sooner than *Me*,
And in all helplessness,
Went their *Way*[1] !

1. A very pathetic Quatrain, indeed !

ایں چرخ فلک کہ ما درو حیرانیم
فانوسِ خیال ازو مثالے دانیم
خورشید چراغدان و عالم فانوس
ما چوں صوریم کاندرو حیرانیم

127

This Wheel of Heaven
Under which we mortals
Helplessly bend and *Bow*,
Is in every respect
A Magic *Shadow-Show*[1] !
The Sun is like a Candle
In the Show-Box,[2]
Around which we Phantom Figures,
Turn by Turn,
Come[3] and *Go*[4] !

1. "Fanus-i-Khiyal" : A Magic Lantern, of which cylindrical interior being painted with various Figures, and so lightly poised and ventilated as to revolve around the lighted Candle within.
2. That is, "Fanus".
3. i.e., Are born·
4. i.e., Die ; pass away.

از گردشِ روزگار بهره برگیر!
بر تختِ طرب نشین و ساغر برگیر!
از طاعت و معصیت خدا مستغنی ست
بارے تو مرادِ خود ز عالم برگیر

128

Oh, from the deep Slumber
Of Pessimism[1] and
Self-negligence[2] *Awake* !
And thy full Share
From the unjust World
With contest and courage
Take !
Sit on the Throne of Pleasure :
Enjoy Music, Wine, and
Bewitching Beauty[3],
And upon this very Globe,
An alluring[4] Paradise *Make* !

1. Pessimism : the tendency always to look at the *dark* side of things : opposed to "Optimism."
2. Self-negligence : Self-denial ; disbelief in one's own inborn qualities and capabilities.
3. From the point of view of a Poet, "Beauty" has many forms and styles, just as Compion says :

   "Give Beauty all her Right,
   She is not to *one* form tied ;
   Each shape yields fair delight,
   Where her perfections bide !"
4. Alluring : charming ; attractive.

ده عقل و ز نُه رواق و ز هشت بهشت
هفت اخترم از شش جهت این نامه نوشت
کز پنج حواس و چار ارکان و سه روح
ایزد بدو عالم چو تو یک کس نه سرشت

129

From the Ten Reasons,[1]
The Nine Curtains[2],
And the Eight
Paradises[3] *Magnificent*,
The Seven Stars[4]
From the Six Directions[5]
To me this message *Sent* :
That from the Five Senses[6],
The Four Elements[7],
And the Three Spirits[8]
God did not create,
In His Two Worlds[9],
Anyone So Beautiful and charming
As thee, my Love,
Before the Creation *Advent*[10] !

1. Observe how beautifully and effectively the great Poet enumerates the Figures : Ten to One ! Please see Foot-Notes to this Quatrain at the end of this Book !

غافل بچہ امید دریں شوم سرا
بر دولت او دل نہد از بہر خدا
ہرگاہ کہ خواہد کہ نشیند از پا
گیرد اجلش دست کہ پالا پیما

130

Oh, with what vain Expectations
In this inconstant *Inn*[1]
Anyone ungodly and *Sly*[2],
Doth his Heart
To its Wealth and Luxury *Tie* ?
As soon as he
Sits down
To enjoy his Substance,
Death holds his Hand
And Says :
"Fool ! Now stand up,
And towards the Heaven *Fly* !"

1. That is, the World, where none could stay any longer.
2. Sly : wicked ; cunning.

ایں کوز چو من عاشقِ زارے بودست
در بندِ سرِ زلفِ نگارے بودست
ایں دستہ کہ در گردنِ اسود بینی!
دستے ست کہ در گردنِ یارے بودست

131

This Pot, which I am
Drinking with,
Was once a crazy Lover
Like *Me* !
With the curly
And scented Hair
Of a Sweetheart
Often fondled *He* !
Ah, this bundle of Bones
That you see in the Neck
Of a Negro,
Is the Hand of a Lover,
Which has once been
In the Neck
of a Beloved, very *Pretty* !

برخیز و بیا بتا برائے دل ما
حل کن بجمال خویشتن مشکل ما
یک کوزۂ مے بیار تا نوش کنم
زاں پیش کہ کوزہ کنند از گل ما

132

O Honey[1] ! Get up,
And come here to Console
My sorrowful Heart, *Pray* !
Take with thy Charming Beauty
The agony[2] of thy absence, *Away* !
Bring me a Cup of Wine,
That I may drink it
To wash off the Gall[3]
From my Spirits,
Before they[4] make a Cup,
Out of my *Clay* !

1. Here, the address is to his Sweetheart !
2. Agony : Extreme pain ; intense suffering.
3. Gall : bitterness ; anxiety.
4. i.e., The Potters.

دورے کہ درو آمدن و رفتنِ ماست
آں را نہ بدایت نہ نہایت پیداست
کس می نہ زند دمے دریں معنی راست
کیں آمدن از کجا و رفتن بکجاست

133

This World of ours is nothing
But a Magic *Shadow-show*[1] !
When it *began* ?
And when will it *end* ?
None of us can ever *Know* !
No Sage, no Philosopher,
Could ever tell us
Whence we came,
And *whither*,
In eternal Silence,
At last we mortals *Go* !

1. "Fanus-i-Khiyal" ; a Magic Lantern of which the cylindrical interior being painted with various Figures, and so lightly poised and ventilated as to revolve around the lighted Candle within. The Poet likens the World to a "Fanus" because so many creatures come in here (by birth) and so many leave it (by death).

تا کے ز چراغِ مسجد و دودِ کنشت؟
تا کے ز زیانِ دوزخ و سودِ بہشت؟
رو بر سرِ لوح بیں کہ استادِ قضا
اندر ازل آنچہ بود، بے بود نوشت؟

134

How long will you Speak
Of the Lamp of a Mosque,
And the Smoke of a Synagogue[1] ?
How long will you Speak
Of the Loss[2] of *Hell*,
And the Profit[3] of *Paradise* ?
Now go, and look well
Into the "Preserved Tablet"
That how the Teacher[4] of Destiny
Wrote your Fate,
As it was determined
On the First Day of *Creation* !

1. A House for the Religious worship of the Jews.
2. i.e. Chastisement.
3. i.e., Pleasure ; luxury.
4. i.e., The Supreme Being.

تا ظن نبری کہ من بخود موجودم
یا این رہ خونخوار، بخود پیمودم
چون بود حقیقت مرا از وے بود
من خود کہ بدم، کجا بدم، کے بودم؟

135

Never think that I,
Of my own accord[1],
Live or *Die* !
Never think that my Spirit
Left the *Sky*
For this Earth
By my *own* choice,
And I crossed
This Dangerous Bridge of Life,
With my own Courage and Strength !
Whenever I *existed* as a reality,
It was by God's own Command,
Otherwise, *who*, *when*,
And *where* was *I*[2] ?

1. Of my own accord : by my own choice.
2. In this Quatrain Khayyam denies "Secularism" and "Atheism" in a very logical and effective style. What he means to say is that entire Universe and even Man (the "Lord of Creation") owe their existence to the Will and Order of God ; otherwise nothing ever existed by its own choice :

   "Surely there came over man
   a time, when he was nothing that
   could be mentioned." (Quran, 76 : 1)

جز حق حکمے کہ حکم را شاید نیست
ہستی کہ ز حکم او بروں آید نیست
ہر چیز کہ ہست، آں چناں می باید
آں چیز کہ آں چناں نمی باید نیست

136

Everything in the Universe
Has been properly *Wrought*[1] !
Everything has been
Under God's own Control
Kept and *Caught* !
In whatsoever Condition
Is a thing in the World,
So should it *be*,
And anything,
As it shouldn't be,
Is *Not*[2] !

1. Past Tense of "work".
2. i.e., Does not exist at all. The Poet-Philosopher means to say that there is nothing wrong with the whole Universe, and everything in it is functioning properly and beneficially !

تا دیگ بقائے من بود اندر جوش
در کاسۂ خوشدلی کنم درد ے نوش
اے کوزہ گر از گلم اگر کوزہ کنی
آں کوزہ بجز بمے فروشاں مفروش

137

So long as Boils
This Life-Vessel of *Mine*,
I drink in the Bowl
Of my Cheerful Heart,
With a different *Design*[1] !
O Potter ! if you make a Pot
Out of my Clay,
Please sell it
Only to a Dealer of *Wine*[2] !

1. i.e., Intention ; expectation.
2. So that the Drunkards should take wine in it !

اے دوست بیا تا غم فردا نخوریم
ویں یک دم نقد را غنیمت شمریم
بے حکمش نیست ہر گناہے کہ مراست
پس ما غم آیندہ ز بہر چہ خوریم؟

138

O Friend ! Let us from the
Miser Hand of Time
A few moments
Of pleasure, *Borrow* !
Ah, Let us avail
The *Present* opportunity
Of Enjoyment,
Without any worry
About *To-morrow* !
Any Sin that we commit,
Isn't without God's
Predetermination :
Then why we mortals
Should cherish[1], for any reason,
Despair,[2] misery and *Sorrow* ?

1. Cherish : to harbour in the mind ; to cling to.
2. Despair : Hopelessness ; despondency.

آں قصر کہ بر چرخ ہمی زد پہلو
بر درگہ او شہاں نہادندے رو
دیدم کہ بر کنگرہ اش فاختۂ
بنشستہ ہمی گفت کہ کوکو کوکو!

139

The magnificent Palace
That once touched the *Sky*
And at its Threshold
Great Kings bowed down
In reverence :
Ah, Yesterday[1]
I Saw a solitary Ring-Dove
Sitting at its Pinnacle,
Which "Coo, Coo ! Coo, Coo[1] !"
In a Pathetic Tone
Did *Cry* !

1. From the very *voice* of a Ring-Dove, the Poet has interpreted a very tragic meaning here. "Coo ?" in Persian means "Where" ? That is to say ; "*Where* have gone the Residents of this Palace ?"—for now the Palace has been turned into ruins !

اسرارِ جہاں چنانکہ در دفترِ ماست
گفتن نتواں ز آنکہ وبالِ سرِ ماست
چوں نیست دریں مردمِ ناداں اہلے
گفتن نتواں ہر آنچہ در خاطرِ ماست

140

The Secrets
Of the Universe
Just as they *Stay*[1]
In my own Books,
Cannot be Revealed
To anyone,
Or else I heavily *Pay*
The Penalty !
Oh, there is no wise man
Among these fools :
To understand me,
Then how can I *announce*,
What I wish to *Say* ?

1. i.e., Are written.

خوش باش کہ عالم گذراں خواہد بود
روح از پئے تن نعرہ زناں خواہد بود
ایں کاسۂ سرہا کہ تو بینی یک چند
زیر قدم کوزہ گراں خواہد بود

141

Oh, be always Happy
During the Short Life
You are granted,
For the World is going
To *Fleet*[1] !
Then, after your Death,
The Spirit will
Another Body *Meet*[2] !
Ah, the so many Skulls
Of men you see To-day,
To-morrow they will be
Under the Potter's *Feet*[3] !

1. i.e., Will pass away swiftly ; vanish.
2. Here the Poet approves the life after death (Resurrection), which is a well-known Islamic Belief !
3. That is, he will make clay out of their dust, for the earthen Pots !

پرخوں ز فراقت جگرے نیست کہ نیست
شیدائے تو صاحب نظرے نیست کہ نیست
باآنکہ نداری سرِ سودائے کسے
سودائے تو در ہیچ سرے نیست کہ نیست

142

My immortal Sweetheart[1] !
In Thy Separation
The Liver of every true Lover
Bleeds ;
And on Thy dazzling Beauty
His Heart always *Feeds*[2] !
In spite of the Fact
That Thou dost not need
Anyone,
Every human being adores Thee,
And Thy Mercy *Needs* !

1. Here, the address is to Allah.
2. Feeds : gets its diet and nourishment.

غرّه چه شوی بمسکن و کاشانه؟
بر عمر که هست حاصلش افسانه!
همخوابهٔ بادی و تو افروزی شمع
بر رهگذر سیل چه سازی خانه؟

143

For having a Splendid Residence,
Why this *Pride* ?
Why do you depend too much
On this fictitious Life,
When Countless humans *Died*,
And took nothing
With them ?
Ah, you are a co-traveller
Of *Wind*,
And yet you light
The *Candle*[1] !
Why do you build a House
In the way of a *Tide*[2] ?

1. That is, you will pass away as swiftly as the wind ; moreover, wind is likely to put out the Candle. By "Candle" is meant the "Luxury" of this transitory life.
2. Tide : flood ; stream.

روزے کہ شود اِذَا السَّمَاءُ انشَقَّتْ
واندم کہ بود اِذَا النُّجُومُ انکَدَرَتْ
من دامن تو بگیرم اندر عرصات
گویم صنما بِاَیِّ ذَنْبٍ قُتِلَتْ؟

144

Oh, the Day[1] when Heavens
Will burst asunder
By God's *Decree*[2] !
And the Stars,
Dazzling Stars, wlll *be*
Losing their Light :
I'll hold your Skirt,
O Love, and say :
"For what Sin
Did you Kill *Me*[3] ?"

1. That is, the Day of Judgment
2. Decree : predetermination ; will ; order.
3. In this Quatrain there are references to the Verses of Holy Quran, that occur in Chapter 81 and 84.

از منزل کفر تا بدین یک نفس است
وز عالم شک تا به یقین یک نفس است
این یک نفس عزیز را خوش می دار
کز حاصل عمر ما همین یک نفس است

145

From Infidelity[1]
To the abode of Faith,
There is but a *Moment*[2] !
From Doubt
To Conviction,[3]
There is but a *Moment* !
Oh, make much
Of the *Present* Time,
For 'tis the Gist of Life,
And from Life
To Death,
There is but a *Moment* !

1. Infidelity : want of faith ; disbelief.
2. For the beauty and emphasis of this Quatrain, I prefer to maintain the same Rhyme.
3. Conviction : strong belief ; firm Faith.

شرمت ناید ازیں تباہی کردن ؟
زیں ترکِ اوامر و نواہی کردن ؟
گیرم کہ سراسر ایں جہاں ملکِ تو شد
جز آنکہ رہا کنی ، چہ خواہی کردن ؟

146

Why are you not ashamed
Of sin and transgression[1],
O my *Friend* ?
Why, by violating His Commandments
And Prohibitions[2]
Your Creator do you *Offend*[3] ?
I admit that you've acquired
Riches of the whole World,
But what good can they do
to *you*,
Except what you now *Spend*[4] ?

1. Tsansgression : trespassing ; violating Religious Laws.
2. In the original ; "Awamir-o-Nawahi".
3. Offend : to displease ; to annoy.
4. For your own necessities of life, or in the way of Allah !

آنها که محیطِ فضل و آداب شدند
در کشفِ علوم شمعِ اصحاب شدند
ره زین شبِ تاریک نبردند برون
گفتند فسانهٔ و در خواب شدند

147

Those who in Wisdom
And Knowledge
A very high standard *Keep*,
And those who enlightened
Their Friends and Pupils
By going *Deep*
Into the Secrets of Divinity[1],
Oh, even they couldn't find a Way
Through this "Dark Night"[2] :
They told us their Story
For a while,
And then went to *Sleep*[3] !

1. Divinity : God and His Attributes ; Godhead.
2. That is, Destiny ; Human Fate !
3. i.e., Breathed their last ; died.

آں کس کہ گنہ بنزد او سہل بود
ایں نکتہ بگوید ار کہ او اہل بود
علم ازلی علتِ عصیاں کردن
نزدیکِ حکیم غایتِ جہل بود

148

A Reckless Sinner
Who obstinately
Into any Sin *Ran*[1],
Yet being just and frank,
He easily *Can*
Admit this Fact :
The Knowledge and Decree
Of God,
To be the cause of *Sin*,
Is sheer ignorance
To any Wise *Man*[2] !

1. i.e., Indulged.
2. This belief has been clearly supported by a Verse of the Holy Quran :
"Whatever good befalls thee (O man) it is from Allah, and whatever misfortune befalls thee, it is from thyself !" (4 : 79)

با مردم نیک بد نمی باید بود
در بادیه دیو و دد نمی باید بود
مفتونِ معاشِ خود نمی باید بود
مغرور بفضل خود نمی باید بود

149

To all your friends
And noble acquaintances
You should be Humble
And Polite, at *Least* :
For in a Society of gentle
And civilized people,
You can't be a *Beast* !
Ah, don't be too proud
Of your *wealth* and *knowledge*,
For God has made them,
By His own sense of Justice,
A Common *Feast*[1] !

1. That is, the benefits of knowledge and wealth are not limited to any particular creature, but are *common* for all human beings, and, therefore, they must be equally and generously shared with them !

آن را که وقوف است بر احوال جهان
شادی و غم و رنج بروشد آسان
چون نیک و بد جهان بسر خواهد شد
خواهی همه درد باش ، خواهی درمان

150

Anyone who Knows
The Secrets of Life,
And of the bonds of
Sorrow and *Jollity*
Is free, is never affected
With the *ups* and *downs*
Of the World,
And leads his life *peacefully* !
When every Good or Evil
Of the World
Is going to Pass away,
Then be a Remedy[1] for Yourself,
Or, be the *Malady*[2] !

1. Remedy : medicine ; cure.
2. Malady : illness : disease. What Khayyam means to say is that to be Sad, or to be Happy, entirely depends on your own mode of mind !

Cf :

"Thy Mind, if by Imagination
Tamed *Well*,
Can easily make a Hell of Heaven,
And a Heaven of *Hell* !"

—Rumi

مے برکف من نہ کہ دلم در تاب است
ویں عمر گریز پائے چوں سیماب است
برخیز کہ بیداری دولت خواب است
دریاب کہ آتش جوانی آب است

151

Oh, put the Cup
Of Wine at my Hand
For my Heart
Is filled with *Sorrows*,
And this fleeting age
Of mine,
Like Mercury[1] *Goes* !
Awake, O Brother !
For Prosperity
Is a mere *Dream*,
And make much
Of the *present* Time,
'Cause the 'Fire of Youth
Like Water *Flows*[2] !

1. Mercury : Quicksilver, which is proverbial for being always in a restless and flowing state.
2. Note the beauty of Pun in "Fire" and "Water".

دل سرّ حیات را کماهی دانست
در مرگ هم اسرار الهی دانست
امروز که با خودی نه دانستی هیچ
فردا که ز خود روی چه خواهی دانست

152

My Heart completely understood
The Secret of Life,
Wherein I found no *Flaw* !
In Death too,
Some Secrets of God,
I clearly *Saw* !
To-day, when you are
In your good Senses,
You can't understand
The Object of your Life,
Then, what will you understand
Tomorrow, when you'll be
Under Death's cruel *Paw* ?

چون رزق تو آنچه عدل قسمت فرمود
یک ذره نه کم شود، نه خواهد افزود
آسوده ز هرچه هست، می باید شد
آزاده ز هرچه هست، می باید بود

153

When your Sustenance[1]
Has been fixed
By Divine *Decree*,
And even an atom of it
More or less cannot *Be* :
Then don't worry
About what you don't possess ;
And of the Chain of Love
For what you now *possess*,
Be absolutely *Free*[2] !

1. Sustenance : maintenance ; living.
2. This is exactly the meaning of the following Verse of Holy Quran :

   "You should not grieve for what has escaped you, nor rejoice in that which has been given to you. And Allah does not love any arrogant boaster !" (57 : 23)

با حکم خدا بجز رضا در نه گرفت
با خلق بجز روی رضا در نه گرفت
هر حیله که در تصور عقل آید
کردیم ولیک با قضا در نه گرفت

154

I had to accept
The Orders of God
Throughout my life,
And couldn't disobey them
At any *Rate*[1] !
I have been humble and courteous
To all His creatures,
And none did I ever *Hate* !
I tried my utmost
To mould the Circumstances
According to my own *wishes*,
But finally I *had to Surrender*,
To the decisions of *Fate*[2] !

1. i.e., In any circumstances ; by any means.
2. And this has been the case with not only Omar Khayyam but with every *human being* ! As for "Destiny", it is an indispensable Islamic Belief :

   "No disaster befalls in the earth, or in yourselves, but it is already (written) in a Book, before We bring it into existence : Surely that is easy to Allah !" (67 : 22)

   "And it is He, Who measures your Fate, and then guides you accordingly !" (87 : 3)

چوں حاصل آدمی دریں شورستاں
جز خوردن غصہ نیست تا کندن جاں
خرم دل آنکہ زیں جہاں زود برفت
واسودہ کسے کہ خود نیامد بجہاں

155

When the Fate of Man,
In this inconstant *Frame*
Of the transitory world,
Is nothing but worry,
Confusion and *Shame*[1]
Till the moment of Death,
Then lucky is he,
Who sooner left this Tavern[2],
And fortunate is he,
Who to this "House of Corruption"
Never *Came*[3] !

1. "Shame" by committing Sins, and violating the Commandments of God. Obviously, the natural result of sin and transgression is "Shame" in this world, and in the Hereafter !
2. i.e., The World.
3. i.e., Wasn't born.

در راہ چناں رو کہ سلامت نہ کنند
با خلق چناں زی کہ قیامت نہ کنند
در مسجد اگر روی چناں رو کہ ترا
در پیش نخوانند و امامت نہ کنند

156

Show such an Attitude
In your personal Behaviour
That people shouldn't
Say you a *Salam* !
You must resent every customary
And *hypocritical* Reverence !
Therefore, your Wounds[1]
Shouldn't be obliged to any *Balm*[2] !
If you ever enter a Mosque,
You need not pretend
To be a "*Pious*" man,
So that they shouldn't call you forward,
And make you the *Imam*[3] !

1. i.e., Miseries ; troubles.
2. i.e., Help ; service.
3. The main object of this Quatrain is to condemn "Hypocrisy", which is strictly forbidden in the Holy Quran.

ما و مے و معشوق دریں کنج خراب
جان و دل و جام و جامہ در رہنِ شراب
فارغ ز امیدِ رحمت و بیمِ عذاب
آزاد ز خاک و باد و ز آتش و آب

157

Let in this Wilderness
Of the World,
Wine, Music and a charming Face
My Heart *Inspire* !
Oh, I mortgage for *them*
My soul, substance, Cup,
And all the *Attire*[1] !
I am free of the Hope
Of God's Forgiveness,
And the Fear
Of His Punishment :
Ah, I am clear of
Dust, Wind, Water, and *Fire*[2] !

1. Attire : clothes ; dress.
2. That is, I do not attach my heart to the four Elements (i.e., the material gains) of this world, for I am lost in my own "Spiritual Ecstasy" for ever ! Look to the beauty of "Pun" in the last Line !

ما عاشق آشفته و مستیم امروز
در کوی بتان باده پرستیم امروز
از هستی خویشتن بکلّی رسته
پیوسته به محراب الستیم امروز

158

Ah ! To-day I am
A disappointed Lover,
And to forget my failure,
I keep *Tipsy* !
To-day in the Lane
Of young Sweethearts
I adore Wine and *Beauty* !
Being completely oblivious
Of my own Self,
I am always attached
To the Arch of *Eternity* !

ازہرزہ بہردرے نمی باید تاخت
بانیک و بدِ زمانہ می باید ساخت
از طاسکِ چرخ و کعبتینِ تقدیر
ہرنقش کہ پیدا شود، آں باید تاخت

159

Trust in God, trust in God,
And do not *Visit*
Every door for your Needs !
Be content with your share
Of Sustenance[1],
And to the Will of God
Submit[2] !
You have to accept
What your Checkers-board
Of Destiny,
And the Tray of Heaven Offers :
For you can't change a word
Of whatever in the Preserved Tablet[3]
Is *Writ*[4] !

1. Sustenance : maintenance ; living.
2. Submit : to yield or surrender to the power, will or authority of.
3. That is, the "Book of Fate" safe with God in Heaven.
4. Writ : short of Written.

گویند هر آنکساں که با پرهیز اند
زانساں که بمیرند، چناں برخیزند
ما با مے و معشوق از انیم مقیم
بوتا که بحشر ما چناں انگیزند

160

I have been told
By the Pious and the *Wise*,
That any good or bad man,
In whatever state of activities
He *Dies*,
Will be revived in the same[1] !
Oh, I keep Wine
And a Sweetheart with me,
So that I may,
At the Resurrection,
In the same condition *Rise* !

1. There is a Hadith in this meaning : "Everyone will be raised at the Resurrection with the person whom he loves !"

امشب بر ما مست کہ آورد ترا ؟
وز پردہ بدیں دست کہ آورد ترا ؟
نزدیک کسے کہ بے تو در آتش بود
چوں آب بدیں دست کہ آورد ترا ؟

161

Ah, forgetting my devotion
And crazy Love,
You[1] always took a *Flight*[2] !
But in the Lap
Of a forsaken Lover,
Who has brought you
To-night ?
During your Separation,
I was in Fire,[3]
Yet like Water you came Flowing !
Anyhow Union or Disunion
Is a matter of *Luck* :
And against Luck,
None could ever *Fight* !

1. Here the address is to his Sweetheart !
2. i.e., Kept aloof ; ran away from me.
3. That is, very restless ; extremely distrubed at mind.

گر از فلکے بخاک باز آرندت
ور بر سر فلکے بہ نیاز آرندت
فی الجملہ بنہ تو جہل تا بتوانی
آزار مجوئے تا نیاز آرندت

162

'Tis a bare fact
That you cannot *Amend*
What is written in your Destiny !
Then, if by the irony of Fate,
From the Heaven,
To the Earth you *Descend*[1] ;
Or, from the Earth
To the Heaven you *Ascend*[2] :
Be absolutely indifferent
To the Ups and Downs of Life,
And never the Heart
Of an innocent person
Offend[3] !

1. Descend : to move downward.
2. Ascend : to move upward.
3. Offend : to displease ; to annoy.

دانی کہ چہ مدتیست اے دلبر ما
با ایں جہتے نرفتہ از بر ما
خود کس نفرستی و نہ پرسی ہرگز
تا بے تو چہا می گذرد بر سر ما

163

O my Love ! Do you know
What a long time
Has been *Spent*,
Since you left me alone ?
Anyway, you were never
So indifferent[1], unkind,
And *Negligent*[2] !
Oh, now you neither care
To see me yourself,
Nor you ever *Sent*
Me a word of Consolation,
Nor any *Compliment* !

1. Indifferent : unconcerned ; careless.
2. Negligent : inattentive ; heedless.

تا ظن نه بری که از جهاں می ترسم
وز مردن وز رفتن جاں می ترسم
مردن چه حقیقت ست، ازاں باکم نیست
چوں نیک نه زیستم، از آں می ترسم

164

Never think, that I *Fear*
The worldly creatures,
Or, the approach of Death,
For, of such unreasonable Fears,
My Heart is absolutely *Clear* !
What is the importance of Death,
When 'tis inevitable ?
Oh ! I couldn't live
As a "Pious" man,—
And this is the only reason
Of all my *Fear*[1] !

1. For I'll be questioned about my Sins on the Day of Judgment !

اے دل چو زمانہ می کند غمناکت
ناگہ برود ز تن روان پاکت
بر سبزہ نشین و خوش بزی روزے چند
زاں پیش کہ سبزہ بردمد از خاکت

165

When a wild Wind
From the Annihilation's[1] Waste
Blows,
Suddenly it disconnects thy Desires,
And thee
Into a dark Pit[2] *Throws* !
Ah, now sit on Green,
And enjoy Music and Wine,
Before the Green
From thy Dust *Grows* !

1. Annihilation : non-existence ; nothingness.
2. That is, Grave.

موجودِ حقیقی بجز انسان نہ بود
بر فہم کسے این سخن آسان نہ بود
یک جرعہ ازیں شراب بے غش می نوش
تا خلق خدا پیشِ تو یکسان نہ بود

166

The really existing
And most distinguished Force
In the Universe,
Is nothing but "Man",
If you could ever *Understand* !
Just take only one Draught,
Of this curious Wine,
That doesn't cause intoxication,
From a Mystic's *Hand*,
And then you Won't Count
All men, in the same *Band*[1] !

1. That is, all men are not alike in their merits. Only those truly deserve the noble title of "Man" (as the Lord of Creation), who practically have the merits of Man, and, of course, the rest are animals in human form and figure !

تن در غمِ روزگارِ بیداد مده
مارا ز غمِ گزشتگاں یاد مده
دل جز بسرِ زلفِ پریزاد مده
بے بادہ مباش و عمر برباد مده

167

Don't worry, don't worry,
Though the World
To thee is *Unkind* :
And me, of the dead
Relations and Friends
Do not *Remind*[1] !
Now play with the curly
And fragrant Hair of a Sweetheart,
And enjoy the sparkling Wine
With the Sweet Tunes of Music,
For everything else,
You'll eventually leave *Behind* !

1. For such a memory is extremely painful and confusing.

مے گرچہ حرامست مدامش می نوش
با نغمہ و چنگ صبح و شامش می نوش
جامے ز مئے لعل گرت دست دہد
یک قطرہ رہا مکن تمامش می نوش

168

Though Drinking has been forbidden,
Take Wine with a Sweetheart
In your *Leisure* !
Moreover, there must be
The music of Harp
To increase the *Pleasure* !
If you get hold
Of a Cup and a Goblet,
Filled *with* red Wine,
Don't spare a single Drop,
And drink without any *Measure*[1] !

1. That is, there should be no limit to your Drinking
Cf :
"If I find two or four
Large Vessels of Wine,
I'll easily drink them *Up!*
Then what is to *me*
This Kuzn, glass, or *Cup* ?

(Ghalib)

بر روئے گل از ابر نقاب است ہنوز
در طبع دلم میل شراب است ہنوز
در خواب مرو، چہ وقت خواب است ہنوز
جاناں مے خور کہ آفتاب است ہنوز

169

There is a Veil of Cloud
Upon the red Face of Rose,
And the Weather is so *Fine* !
In this pleasant atmosphere
My Heart desires
A Cup of sparkling *Wine* !
O Love ! Don't go to Sleep yet,
For we have to make much
Of our Time,
While the Sun doth *Shine* !

عمرت تا کے بخود پرستی گذرد ؟
یا در پئے نیستی و ہستی گذرد ؟
مے خور کہ چنیں عمر کہ غم در پئے اوست
آں بہ کہ بخواب یا بمستی گذرد !

170

This I can say definitely,
Without any *Hesitation* :
A Life passed in Luxury
And in vain pursuit
Of Temptations,
Is still a hollow Dream
That has no sound *Interpretation* !
When this transitory World
Isn't *Faithful* to you
For a moment even,[1]
'Tis much better to pass your Time
In sleep or in *Intoxication*[2] !

1. For life is uncertain and one may die at any moment
2. Just to forget the sorrows and miseries of the world.

قومے متفکّر اند در مذہب و دیں
جمعے متحیّر اند در شک و یقیں
ناگاہ منادیئے بر آمد ز کمیں
کائے بے خبراں راہ نہ آنست نہ ایں

171

There are People
Who have disputes about Religion,
And can nothing surely *Say* !
There are People
Who are only puzzled
Between Doubt and Conviction,
And from the Right Path
They have gone *Astray* !
Suddenly a Proclaimer
Shouted from the Heaven :
"O Fools ! Without a firm "Faith"
You'll never find
The Right *Way*[1] !"

1. That could lead you to salvation and the pleasure of God, to ensure Paradise for you.

روزے کہ جزائے ہر صفت خواہد بود
قدرِ تو بقدرِ معرفت خواہد بود
در حسنِ صفت کوش کہ در روزِ جزا
شرِّ تو بصورتِ صفت خواہد بود

172

On the Day of judgment,
When one's every Virtue
Will obtain a *Reward*,
Your value will be fixed
As to how much you realized
God and His Attributes :—
And surely this is a Test
Very *Hard* !
Now try your utmost
To collect good works,
For on the Day of Resurrection,
Your Evil will be turned
Into Good,[1]
And this is a great *Award* !

1. This is an allusion to the Verse :

   "Whoever repents and believes, and does good deeds, for such persons Allah will change their evil deeds to good ones, for Allah is ever Forgiving and Merciful." (25 : 70)

   "Surely your good deeds take away your evil deeds, this is a reminder for the mindful." (11 : 114)

چوں لالہ بنوروز قدح گیر بدست
بالالہ رخے اگر ترا فرصت ہست
مے نوش، مخور غصّہ کہ ایں چرخِ کہن
ناگاہ ترا چو خاک گرداند پست

173

When the Spring
Is in full Bloom
And the Tulip
Holds a cup of Wine
In his Hand,
Make much of your *Leisure* !
Then, drink Wine
With a Tulip-red Face,
To have your life's
Best *Pleasure* !
'Tis no use being anxious
About your *Future*,
For Heaven will instantly[1]
Drag you into the Dust,
Along with your *Treasure*[2] !

1. i.e., Immediately ; at once.
2. i.e., Wealth ; riches.

رندے دیدم نشستہ بر خنگ زمین
نے کفر نہ اسلام نہ دنیا و نہ دیں
نے حق نہ حقیقت نہ شریعت نہ یقیں
اندر دو جہاں کرا بود زہرۂ ایں؟

174

I saw a Drunkard
Sitting on a Mound,
And with his Cup and Goblet
A good time had *He* !
Of the chains of Belief and Unbelief
He was absolutely *Free* !
He had no "Truth",—no "Reality[1]",—
No "Religion" and no "Faith" :
Who can, in the two Worlds,
So Reckless and Courageous *Be* ?

1. That is, he never bothered about "Truth" and "Untruth" or "Fact" and Fiction" !

گر دست دہد ز مغزِ گندم نانے
وز مے دو منے ز گوسپندے رانے
با ماہ رُخے نشستہ در ویرانے
عیشے است کہ نیست حدِّ ہر سلطانے

175

Sit in a Quiet and Peaceful Place
In the Countryside,
During the *Spring* !
And have a Cup of Wine,
Bread, roasted meat,
And a moon-faced Sweetheart,
In your Lap !
Oh ! Such a good Time
And luxurious Atmosphere,
Couldn't be enjoyed
Even by a *King* !

در صحبتِ آں شوخ رسیدن خوشتر
دیدن بجمال و لب گزیدن خوشتر
چوں وصل میسّر نہ شود، شکوہ مکن
در رنج و غمِ ہجر تپیدن خوشتر

176

To be in the Company
Of that coquettish[1] Beauty
Is a great *Pleasure !*
Then, to stare at her charming Face,
And to kiss her crimson Lips,
Is still a great *Pleasure* !
Yet, O Heart ! If sometimes
You don't have her Union,
Do not moan and groan,
For the sorrow of Absence
Is itself a great *Pleasure* !

1. Characterized by coquetry ; graceful and trifling in love.

دل چراغے ست کہ نور از رخِ دلبر گیرد
در بمیرد، ز غمش زندگی از سر گیرد
صفتِ شمع بہ پروانہ و لے باید گفت
کین حدیث ست کہ با سوختگاں در گیرد

177

A Lover's Heart is a Lamp
Which from the Cheek
Of his Sweetheart,
Gets its *Light* !
And if 'its extinguished,
From the grief
Of his Disunion
It lives again, *Alright* !
Yet the qualities of a Candle
Can be mentioned
Only before a Moth,
For this meaning can be
Understood only by those,
Whose Heart has been burnt
With *Love*,
And who have a keen *Insight* !

ما بستگانیم و فلک لعبت باز
از روئے حقیقت، و نہ از روئے مجاز
بازیچہ ہمی کنیم بر نطع وجود
رفتیم بصندوقِ عدم یک یک باز

178

I can show you
The impressions of your Fate,
If you could ever *Read*[1] :
We mortals are Chess-pieces,
And the Heaven
Is a Chess-player, *Indeed* !
He plays and plays with us
On the Chess-board
Of this Globe, as he please,
And then throws us one by one,
Into the Box of Non-existence,
With a great *Speed* !

1. i.e., Ponder on ; contemplate.

پاک از عدم آمدیم و ناپاک شدیم
آسوده در آمدیم و غمناک شدیم
بودیم ز آب دیده در آتش دل
دادیم بباد عمر و در خاک شدیم

179

Oh, Pure in Heart and Soul
We came from Non-existence
To this World,
But became Impure,
Due to our Greed and *Lust*[1] !
A perfect Peace of Mind
Had we, but Alas ! We created
Artificial misery and moral diseases,
That none could ever cure !
Our Tears enflamed our Heart
All the more, and thus
We lost all our Age
In the vain persuit of Happiness
And at last, disappointed,
Went into the *Dust* !

1. Lust : Passion ; Carnal appetite.

هیهات که این جسم مکرم هیچ است
وین دائره و سطح مجسم هیچ است
دریاب که در کشاکش موت و حیات
وابستهٔ یک دمیم و آن هم هیچ است

180

Alas ! This once Honoured[1]
Body of ours,
Is *Nothing*[2] !
And this wide circle
Of the Globe,
And the solid surface
Of the Earth,
Is *Nothing*[3] !
Think well that in the Conflict
Of Life and Death,
We exist only for a moment,
And that too,
Is *Nothing* !

1. "And when We said to the Angels : Do obeisance to Adam ! They did, but Satan did not. He refused, and was proud, and became one of the disbelievers." (Quran, 2 : 34)
2. i.e., Is short-lived.
3. After all the Earth is also going to be destroyed, as mentioned in so many Verses of Holy Quran.

خیّام کہ خیمہ ہائے حکمت می دوخت
در کورۂ غم فتاد و ناگاہ بسوخت
مقراضِ اجل طناب عمرش چو برید
دلّالِ قضا برایگانش بفروخت

181

Khayyam[1], who stitched
The Tents of Wisdom,
Couldn't resist Fate's *Plunder*[2] !
He was thrown
Into Grief's Furnance,
And was suddenly burned ;
The Shears of Death
Have cut the Tent-ropes
Of his Life, in *Sunder*[3] !
And if the Broker of Destiny
Has sold him for nothing,
No *Wonder* !

1. "Khayyam" : it is his "Takhallus" (poetic name) and literally it means "Tent-maker !"
2. Plunder : robbery.
3. Sunder : small pieces.

ایں گنبدِ لاجوردی و زرّیں طشت
بسیار بگشت است و دِگر خواہد گشت
یک چند ز اقتضائے دورانِ قضا
ما نیز چو دیگراں رسیدیم و گذشت

182

This blue Dome of Heaven,
And the golden *Tray*[1],
Have been revolving
Since the Advent of Creation,
And *will* keep revolving,
Till they *May* !
Under the Wheel of "Fates",
We too appeared
On the Globe,
Like our *Past* generations,
And after a few moments,
Passed *Away* !

1. i.e., Sun.

NOTES TO QUATRAIN : 129

1. Ten Reasons : ten distinguished Angels of God, the most prominent of them being : Gabriel, Israfel, Mekael and Izrael !
2. Nine Curtains : that is, the nine Heavens. Though there are *seven* Heavens according to Holy Quran, yet here they are mentioned as *nine*, inclusive of "Arsh" and "Kursi".
3. Eight Paradises : according to the Islamic belief, there are eight *divisions* of Paradise, and they are mentioned in various Verses of the Holy Quran. Their names are as follows: (1) Khuld (2) Darussalam (3) Darul-Qarar (4) Jannat-i-Adn (5) Jannat-ul-Mava (6) Jannatun-Na'im (7) Illiyyeen (8) Firdaus.
4. Seven Stars : Sun-Moon-Zodiac-Saturn-Venus-Jupiter-Mars. Although Sun and Moon are not actually "Stars" yet they are mentioned among the "Haft Akhtar" (i.e., Seven Stars),
5. Six Directlons ; Right-Left-Before-About-Above-Below.
6. Five Senses : Hearing-Seeing-Smelling-Tasting-Touching.
7. Four Elements : Dust-Wind-Water-Fire.
8. Three Spirits : (1) Spirit of Green or Vegetables (2) The Spirit of Animals (3) The Spirit of Human Beings.
9. Two Worlds : This World and the Hereafter !
10. That is, the Advent of the Creation of this Universe!

When I put upon my Hand
A brilliant cup of *Wine*,
My mind is inspired
For many a thought *Divine* !
Oh, make much of your Time,
And enjoy life to its lees,
For this world and its temporary riches,
Have never been *mine* or *Thine* !

— Khayyam